

# Correspondence

## Catholic Haiti

EDITOR: May I note a few omissions in Sister Jane Mary's interesting article, "A Spotlight Turned on Catholic Haiti" (12/5)? The Concordat of 1860 between the Holy See and Haiti included a clause stating that "the Haitian Government will support financially a seminary in France that will prepare French priests to be sent to Haiti as diocesan clergy." No emphasis was placed on preparing Haitian priests. This explains why 100 years later only 114 priests out of 431 in Haiti are Haitians.

Second, the Concordat puts all members of the hierarchy on the Government's payroll. This, I believe, is the main cause of the troubles between the Church and the State in Haiti. Officials tend to regard the clergy as employees, and priests may hesitate to oppose the Government, when necessary, out of fear of retaliation.

Third, the card system, mentioned as being used in some dioceses, involves payment of a fee. In some instances, it is said, the card is refused if one cannot pay the fee. The enemies of the Church, of course, use this system as a pretext for claiming that the Church is the largest business concern in Haiti.

These considerations must be of concern when you realize, too, that Protestants are increasing their numbers and the Communists are winning many of the young.

JOSEPH NAMPHY

Detroit, Mich.

## Atomic Warfare

EDITOR: If one thinks of war with the Soviet Union in terms of Hitler and Napoleon, then I can understand why John F. Sheeran (12/5, p. 310) would consider my mention of the possibility of land combat as "disappointing."

The United States has in its possession the great "ace" of sea power, the same sea power that made possible World War II Lend Lease and so saved the Soviets from total defeat at the hands of a vastly outnumbered Wehrmacht. The Navy and the Marine Corps have, today, the know-how and certain of the means to strip the Soviet Union of Kamchatka, Sakhalin and all of Northeast Siberia and the Kuriles. They could accomplish this because it is easier for the West to concentrate decisive forces at key points on the Soviet perimeter than it is for the Soviets—for reasons of weather, communications and terrain—to move equivalent forces within their vast empire.

Neither the United States nor any Western Army intends to take "every inch of the enemy's real estate." In the highly mobile, armored-airborne warfare of the atomic age, the seeking out and destruction of the enemy's armed forces, not the taking of "real estate" nor the wanton slaughter of civilian populations, would decide the final outcome.

Nothing could be more disastrous than a "stand-off" missile and long-range bomber match between the United States and the Soviet Union. As missile bases are "hardened," "miniaturized" and dispersed, it becomes increasingly apparent that there is but one sure way to stop the missiles, and that is to seize the bases from which the missiles are being fired.

As to "numerically, and perhaps technically, inferior" NATO forces, I have talked at length with German tankers who throughout the Russian campaign were outweighed in quantity and, in the latter stages, in quality of equipment. Yet these men are ready to "have at them" again, convinced that they can win if the United States will show more backbone than it has to date. It was, after all, the outnumbered, outgunned and bloodied Hungarian Freedom Fighters who declared, as they crossed into Austria: "Tell the West not to be afraid."

Why, indeed, fear an Army, no matter how numerous, that denied dismounted infantry support to its tanks in Budapest for fear of what would happen if the infantry came within speaking distance of the insurgents?

We are neither Hitler nor Napoleon. We fight to free, not to enslave. And therein lies our trump.

WILLIAM V. KENNEDY

Camp Hill, Pa.

## Tax on Dividends

EDITOR: In reply to G. Keith Funston's letter (12/12, p. 337) on the dividend tax credit, you state that "it is by no means universally conceded that dividend income is taxed twice." I am sure that if you put this up to the Jesuit schools of business administration, they would tell you that dividends are taxed twice, first as an owner of a business pays and, second, he or she pays a tax on the dividends received only after Uncle Sam gets his share.

I might add, also, there are many pensioners and widows throughout the country who, from ignorance, are not taking advantage of the allowance granted under the

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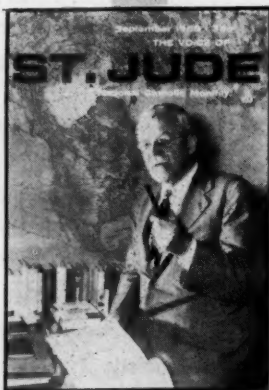
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present regulations of the Treasury Department for dividends. Eventually, however, through education they will learn and, I am sure, it will mean something to them, even though it seems small at present.

PAUL L. MULLANEY

Chicago, Ill.

EDITOR: G. Keith Funston has answered you adequately, on economic grounds, in the controversy over the dividend tax credit. I wish, however, to protest against the assumption that justice is not justice when it applies to only 5 per cent of the people. (Else there was no point in quoting the late Rep. Steven V. Carter at all.) Suppose, for example, a congressman wanted to remove the tax deductibility of gifts to Jesuit institutions because only 5 per cent of the taxpayers wanted to make such deductions. It seems to me you give, in this matter, an example of poor logic or manifest an unchristian sense of justice.

PHILIP M. DAVIS

Cos Cob, Conn.

**Good Teaching by TV**

EDITOR: Marion J. Kaminski (11/21, p. 223), doubting the effectiveness of televised instruction for other than gifted students, "would like to see studies made of the effects of educational TV on students in a general classroom of an ordinary school." Such studies have been made.

The progress report for 1958-1959 on the Washington County Closed-Circuit Television Project (available on request from the Board of Education, Hagerstown, Md.), speaking of the academic achievement of 16,500 students in 37 schools, states that: 1) the median growth for groups receiving televised lessons was greater than for non-TV groups in grades 3 to 8 in arithmetic concepts and problem solving; 2) retarded pupils in grades 3 to 8 (whose IQ ranged from 45 to 89) grew 10 months in arithmetic while the non-TV group grew 6 months; 3) average ability pupils in grades 3 to 8 (whose IQ ranged from 90 to 110) showed a growth of 10 months in arithmetic while non-TV groups grew 9 months; 4) geometry students in the TV group had a scaled score of 49 as compared to 43 for the non-TV group.

Educational TV aids in discipline, too. A. T. Stoddard and J. J. Scanlon, reporting on "The National Program for the Use of Television in the Public Schools" in *Teaching by Television* (available on request from the Fund for the Advancement of Education, 477 Madison Ave., New York 22, N. Y.), state: "Tardiness and absences fell off sharply among students in TV classes" and, "except in a few isolated cases, discipline was not a problem with the larger classes."

The conclusion is that televised instruction has been effective, even more effective than instruction under the traditional conditions, in increasing the academic achievement and improving the deportment of students—including the problem children "in a general classroom of an ordinary school."

These salutary effects result from the extraordinary learning situation created by televised instruction. On the TV screen the student comes face to face with a better-than-average teacher; this instructor has been given more than the usual time and facilities to organize his lesson and plan his techniques of presentation. Moreover, he has at his disposal maps, models, slides, films, even elaborately prepared demonstrations to clarify his verbal explanations and emphasize important points in the lesson. The cameraman increases student attention by taking close-ups which practically bring the teacher into the classroom or emphasize the smallest details of a map, microscope or other teaching aid. A final factor is the presence of the classroom teacher in the room with the students providing personal attention and stimulating student activity. These five factors not only insure a clear presentation of the lesson, but also focus attention, heighten interest and stimulate student reactions.

LEO H. LARKIN, S. J.

Auriesville, N. Y.

**Nonpartisan Opinion?**

EDITOR: Mary McGrory notes (Washington Front, 12/19-26) that Dean Acheson's former critics, presumably Republicans, have come full circle and now berate him for being too hard on communism. I suggest that a closer look at Mr. Acheson's critics will reveal that they are his former defenders in the ranks of the liberal columnists, e.g., Walter Lippmann. Furthermore, the greatest opposition to his realistic viewpoint, which I believe quite sound, may probably be found in the Democratic Advisory Council itself. One might also note that the only Presidential candidate who manifests even slight opposition to the present soft policies vis-a-vis Russia is the Republican Nelson Rockefeller.

Finally, with respect to Miss McGrory's citation of the Vice President's somewhat exaggerated partisan statement in 1954, what has she to say of Mr. Acheson's remarks regarding Alger Hiss, the settling of the China dust and the position of Korea in our Pacific defense perimeter?

A careful reading of many of Miss McGrory's columns has convinced me of her need to acquire that spirit of objectivity essential to a nonpartisan review.

VINCENT P. MACQUEEN

Arlington, Va.

America • JANUARY 9, 1960

# Current Comment

## Drop in Some Time

According to year-end reports from Brazil, people there are asking why President Eisenhower doesn't visit Latin America as he visited Europe and the Far East. The proposal is not a bad one, at that. Such a visit would effectively spike the growing suspicion that the United States doesn't have much time for Latin America. It could also give some of those republics a chance to undo the discourtesies their citizens showed two years ago to Vice President Nixon.

Sen. Wayne Morse (D., Ore.), just back from a visit to six of the Latin American nations, told the press on Dec. 22 that he had found "great enthusiasm" for such a good-will tour by our President. The announcement of Adlai Stevenson's trip there next March and April was popularly received, he said. In fact, this proposed visit of Mr. Stevenson may have suggested the idea of a Presidential visit.

The Washington Post recently editorialized on the need for U. S. leadership as Latin America surges forward in its quest for better social and economic conditions. Twenty-five years ago we had the Good Neighbor policy, the Post said, which "went far to erase unhappy memories of gunboat diplomacy. The stage is now set for some comparable dramatic action." President Eisenhower's visit would just about do the trick. The visit of Anastas Mikoyan to Mexico in November shows that we don't have the field all to ourselves in Latin America any more.

## SAC Leaves Morocco

The United States is about to relinquish a valuable piece of real estate in North Africa. During his recent visit to Morocco President Eisenhower informed King Mohammed V that we were preparing to have all U. S. forces out of the country by the end of 1963. This means that in three years' time the United States will have turned over to the Moroccan Government a \$400-million complex of Strategic Air Command

bases at Nouasseur, Ben Slimane, Sidi Slimane and Benguerir. Also included is the naval base at Kenitra, formerly Port Lyautey.

Morocco's SAC bases were constructed in 1951 at the height of the Korean War. The agreement was signed with France in haste without consulting the then puppet government of King Mohammed. At the moment the bases are manned by 10,000 men, whose departure will mean the loss of \$20 million annually to the Moroccan economy.

Nevertheless, the Moroccans have persistently pressed their case for withdrawal. There has been universal resentment over the presence of foreign troops on Moroccan soil. Second, the position of King Mohammed is none too firm. There is in Morocco a powerful nationalistic, hence anti-Western, political opposition under the leadership of Premier Abdallah Ibrahim. Our decision to withdraw at this time will serve to strengthen the friendly Moroccan ruler.

For the United States the question came to this: Which is more important to free-world security—the bases or a friendly Morocco? Our now firmly established agreement with Spain will insure that we suffer no irreparable damages from the loss of our bases in Morocco.

## Coexistence in Indonesia

At long last the words "peaceful coexistence" have begun to lose their charm in Asia. India, of course, has been disillusioned these several months. Now Indonesia is experiencing Chinese Communist interference in her internal affairs. In early December, by urging a fairly large and influential section of Indonesia's population to defy Governmental authority, Peking aroused Jakarta's anger and the resentment of most Indonesians.

The issue, which still simmers, involves Indonesia's nearly two million so-called overseas Chinese. Long resident in Indonesia, these Chinese have become the largest and most successful merchants in the country. As in other

areas of Asia, they have a strangle hold on the Indonesian economy. To break that hold, the Government has enacted a series of repressive measures. Aliens, for example, may no longer trade in rural areas. As a result many Chinese have been deprived of their livelihood. The Chinese Communist Embassy in Jakarta has entered the picture by ordering its "compatriots" to refuse to cooperate with Indonesian authorities.

As victims of economic discrimination, Indonesia's Chinese merit sympathy. The problem they present, however, remains an internal affair of Indonesia. While it begs for a more humanitarian solution than that imposed by the Indonesian Government, Red China is clearly out of bounds in trying to make an international political issue out of the case. If this is a sample of "peaceful coexistence," we'll wager it's an interpretation Indonesia's President Sukarno never dreamed possible.

## Educational Hurdles

Today more than ever the nation needs to insure that enough of the right youngsters are finding their way into our graduate and professional schools. A recent study by the American Institute of Research (copies available on request at 410 Amberson Ave., Pittsburgh 32, Pa.) will serve to stimulate thinking on this subject.

Staff researchers quizzed 3,500 graduate and undergraduate students in 35 schools across the country. Their purpose was to uncover helps or hindrances to a young person's plans for higher learning. In general, they found that the lower the social and economic status of a college student's home, the less likely he was to plan for advanced education. The problem of finances proved to be by far the most common obstacle to academic ambitions.

Interestingly enough, a sharp difference emerged between graduate and professional students on this point. Of those actually in graduate school, 63 per cent depended on some form of scholarship or other academic subsidy. Among professional school students, on the other hand, the majority received aid from home. Incidentally, more of our future doctors and lawyers, the study also showed, had lower college averages.

Home environment, aside from the



question of finance, plays a minor part in determining higher educational goals. Though the home has a great deal to do with college attendance, the will to win a higher degree depends mostly on the student's own sense of purpose.

Religion likewise makes little difference in the over-all process by which graduate recruits are selected. One exception is the notably greater proportion of Jewish undergraduates (30 per cent) heading for professional training as compared with 18 and 16 per cent respectively of Catholic and Protestant collegians.

In a day when opportunity for advancement at home and competitive co-existence abroad demand the best training of the most qualified, this study deserves attention from educators and public officials alike.

## A Growing Church

Despite the twin threats of exaggerated nationalism and communism, the Church in the Far East continues an almost phenomenal growth. The total Catholic population in Asia, exclusive of Red China, is now 33,620,806. This figure, reported by NC News, is an increase of 1,237,381 over last year.

►South Korea reports the greatest rate of expansion. During the past year 44,383 converts were received into the Church. Today 238 Korean priests and 199 foreign missionaries care for 417,079 Catholics. Conversions would be much higher were it not for the shortage of missionaries.

►In Japan a total of 12,491 converts in 1959 has brought the Catholic population to 266,608. This figure repre-

sents a more than 100-per-cent increase over the last decade. Japan enjoys the highest vocation rate in proportion to the number of Catholics.

►Taiwan's Catholic population now numbers 164,000, an increase of 20,000 over last year's figure. Significantly the average number of converts per missionary on Taiwan is higher than any ever recorded on mainland China.

►India today has a Catholic population of 5,717,600. Though it has experienced almost bitter opposition from some quarters, the Church is hopeful for the future. Catholics could have received no greater guarantee of religious liberty than New Delhi's recent dismissal of the Communist government of Kerala State. Among the issues involved was the right of religious minorities to conduct their own schools.

## More on the Sunday-Law Struggle

TWO RECENT REJECTIONS of protests against Sunday laws have intensified the struggle over this new area of Church-State tension. On December 1, 1959 a three-judge Federal court in Philadelphia affirmed the constitutionality of Pennsylvania's "blue law," and on December 11, 1959 another Federal court, in a 2-1 split, declined to issue an injunction which would disturb the rigorous enforcement of New Jersey's ban on the sale of certain items on Sunday. An analysis of these two significant decisions raises some basic questions about the validity of the ever more vigorous campaign of the American Jewish Congress and the American Civil Liberties Union to destroy Sunday laws as an infringement of the religious liberty of Sabbatarians.

### OPEN SEVEN DAYS A WEEK

The December 1 Pennsylvania opinion involved a large suburban department store employing some 300 persons, which remains open seven days a week. About one-third of its business was done on Sunday. This corporation sought an injunction from a Federal court against the enforcement of a law enacted on August 10, 1959, which clarified and strengthened Pennsylvania's prohibition of work on Sundays. The 1959 Act was admittedly lobbied through by merchants in an attempt to regulate business competition by halting the vast commercial Sunday sales of the suburban giants.

Judge William Hastie of the Federal Circuit Court of Appeals ruled that the 1959 legislation was con-

stitutional, although concerning some points of interpretation the case was remitted to the State courts of Pennsylvania. He ruled that the Pennsylvania law could not be held invalid as a violation of religious freedom in view of the fact that the U. S. Supreme Court, in refusing to review a similar New York law in 1954, stated that it dismissed the New York appeal "for want of a substantial Federal question." Furthermore, Judge Hastie noted, the same court has thrice refused to review State Sunday-closing laws even when there are involved "... near whimsical classifications." In effect, Judge Hastie decided that no court less than the U. S. Supreme Court could rule that there is a First Amendment problem in Sunday legislation.

Judge Hastie makes no attempt to explain how Federal Judge Magruder reached a different result and found the Massachusetts Sunday law unconstitutional (cf. Am. 6/6/59), except to say bluntly that Judge Magruder's "opinion disposes of this problem of controlling authority in a brief footnote which is not elaborate enough to make the court's reasoning clear to us."

Federal District Judge George A. Welsh, agreeing that the 1959 Pennsylvania Sunday law does not violate religious liberty, dissents from the view of Judge Hastie and District Judge John W. Lord Jr. that the Pennsylvania Legislature could enact such a law without a popular referendum.

Eleven counties of New Jersey voted in referendums on Election Day in November, 1959 to prohibit the Sunday sale of office and home furniture, appliances and building supplies. Three counties voted to permit such sales, while six other counties held no

FR. DRINAN, S.J., is dean of the Boston College Law School.



## New Treaty With Japan

Though easily the most vociferous force in the country's politics, Japan's left wing has yet to exert any significant influence on postwar Japanese foreign policy. Writing in the January, 1960 issue of *Foreign Affairs*, Robert A. Scalapino describes Japan's leftists as being "frozen in impotence." Nevertheless, the Socialists and the Communists are soon expected to have one last try at upsetting the pro-U.S. policies of the ruling Liberal-Democrats.

This month Premier Nobusuke Kishi is due to arrive in Washington to sign a new mutual-security pact with the United States. The new treaty makes the two nations partners on a free and equal basis. Both powers will meet any attack jointly and will consult instantly

on any danger to the peace in the Far East.

There is strong opposition from the Communist-Socialist group. These parties are as one in their devotion to neutralism, disarmament and anti-Westernism. Hence, as the treaty comes up for parliamentary approval, Communist-backed rioters will doubtless once again take over the streets of Tokyo. To a political faction "frozen in impotence," there would seem to be no alternative.

The tactic failed in the past. In 1952 the worst riots in postwar Japan occurred as the Reds protested the Government's pro-Western policies. But the Japanese showed that they abhor political violence. From that moment the left wing went into a decline. A repeat performance now would strengthen Japan's conservatives all the more.

## Leadership in Georgia

Last July Federal Judge Frank A. Hooper directed the Atlanta Board of Education to end racial segregation in its 116,000-pupil school system. For Georgians, however, acceptance of the court's order is complicated by the fact that present State laws would cut off funds from desegregated schools and would prohibit tax support at any level.

Despite this threat to their schools, the Atlanta board has devised what is surely at best "a gradual plan and not a sudden, explosive plan." It provides for desegregation at the rate of one grade a year and is further limited by allowance for pupil placement. Even this reluctant procedure, however, seems destined to meet with unyielding opposition from the forces of preju-

referendums and have no legislation barring the Sunday sales of these items.

### A RELIGIOUS PROBLEM?

An Orthodox Jewish furniture store operator in Newark who closed his store all day Saturday, the Jewish Sabbath, argued in his petition for an injunction against the enforcement of the new law that he was being penalized for his religious beliefs by being required to close on a day that he did not observe as the Sabbath. State officials urged that the Sunday-closing law was not of a religious nature but that it had been enacted to "preserve Sunday as a day of rest." Thus the next step in the Sunday law controversy in New Jersey will be the decision of the State Supreme Court in a case involving the same defendant as in the Pennsylvania case—Two Guys from Harrison, Inc., a State-wide discount chain.

The American Jewish Congress announced prior to the hearing on December 11, 1959 (which resulted in the denial of an injunction) that it considers the New Jersey situation "a major test case affecting religious liberty and separation of Church and State," and that the American Jewish Congress is prepared to "take the case to the U. S. Supreme Court if necessary for a final determination of the issue."

Dr. Joachim Prinz, president of the American Jewish Congress, in an address on December 6, asserted that "Sunday laws break this wall [of separation between Church and State] by preferring the Sabbath of one religion over all others." Dr. Prinz listed twelve States which grant exemptions from

Sunday-closing laws to Sabbatarians. The typical statute of this kind is that of Ohio, which reads:

This section [prohibiting work on Sundays] does not apply to work of necessity or charity, and does not extend to persons who conscientiously observe the seventh day of the week as the Sabbath, and abstain thereon from doing things prohibited on Sunday.

One never hears of problems in those twelve States (they include Connecticut, Indiana and Wisconsin) which allow Sabbatarians to work on Sunday. In these States groups of merchants presumably regulate themselves so that no substantial problem arises in the relatively rare case where a Sabbatarian desires to open his business on Sunday.

### A BUSINESS PROBLEM

In the New Jersey and Pennsylvania cases there is present not merely a religious-freedom argument, but also the question of the rights of the new suburban retail giants to do business on Sunday when the downtown stores are closed. Actually, as attorney Ralph Nader noted in the November 25, 1959 issue of the *Harvard Law Record*, the struggle is one "between retail giants—the downtown department stores . . . and the large highway and suburban discount stores, supermarkets and furniture stores." One can safely predict that the downtown retailers will continue to insist that they should not be adversely affected by Sunday highway competition even if it is carried on under the claim of religious freedom.

ROBERT F. DRINAN

dice and political expediency at work in the State Legislature.

Moreover, under a county-unit election system which confers disproportionate power on the rural counties, Atlantans will have little to say about their own compliance with the Federal court's decision. Thus, the real conflict will be joined when the Georgia General Assembly convenes this month.

In view of these facts, the Most Rev. Francis E. Hyland, Bishop of Atlanta, has chosen to offer his fellow citizens some enlightened advice. In a timely statement he deplored the handicap to the city's children "were their education to be interrupted even temporarily." This wise message deserves a hearing not only in Georgia but in other parts of the South faced with similar conflicts. With Bishop Hyland we can hope and pray that each State "will take her stand before the nation and the world on the side of law and with a keen Christian sense of justice to all her citizens without exception."

### Low-Rent Housing

The plight of the city, Sen. John F. Kennedy recently observed, "is the great unspoken, overlooked, underplayed problem of our time." [See *"Metro: Challenge of the 'Sixties,"* p. 414—Ed.] Its most dramatic element continues to be the housing plight of low-income families. Even where urban decay has been arrested, their situation tends to worsen in the wake of urban-renewal, highway-construction and other improvement programs.

It has long been recognized that low-rent housing depends on government action. In fact, much progress has been made through public efforts. By mid-1959 there were 455,000 Federally aided public housing units in operation. Yet responsible estimates measure the existing need for low-income housing in the millions. And, as housing officials recognize more and more, to answer this need will involve the solution of problems extending far beyond the area of economics and finance.

Headaches arising out of public housing programs follow a familiar pattern. The high incidence of broken homes and social misfits among tenants lends color to the charge that these projects breed delinquency. Other criticisms center on the institutional character re-

flected in the very architecture and plan of public developments. Then, too, a stigma of social inferiority may attach to residence in them. In part, this arises from the suspicion—grounded in the fact that 46 per cent of the Federally aided units in the continental United States are occupied by Negroes—that public housing fosters racial discrimination and tensions.

Housing administrators and legislators alike must review these facts. Housing cannot be subject to a policy of improvisation. As a major factor in our urban headache it demands more attention, as Sen. Kennedy insists, "in terms of its urgency, its importance and its direct impact on 80 per cent of our population."

### An Ounce of Prevention

As Congressmen turn their legislative footsteps once more toward Washington, several items of unfinished business lie waiting on their desks. Of these, one calling for prompt action in the House is a companion piece to the Senate-approved proposal (S. 812) for the establishment of a Youth Conservation Corps.

The YCC cannot properly be called a juvenile-delinquency corrective. By law, its recruits would have to be of good character. None the less, its total impact will surely be a check on delinquency. It aims to develop a sense of responsibility in the very youths who constitute ready targets for the corrosive and socially lethal influence of broken homes, idleness and slum environment.

A special feature of the measure is the incentive it offers to the exercise of leadership. Youths who shoulder leadership responsibilities will receive an additional ten dollars a month during their stay in the corps. As more than one student of juvenile delinquents has observed, the gang chieftain or principal troublemaker in a group of teen-agers often possesses a true potential for command. Now such a talent can be channeled into wholesome social outlets.

At times the question has been raised whether modern society really has the will to turn the mounting tide of delinquency. Here is an opportunity to demonstrate our answer to that query. It merits speedy congressional approval and the wholehearted cooperation of

State authorities. As we commented when the bill lay before the Senate Committee on Labor and Public Welfare (8/1/59, p. 563), it is "an enlightened attempt to protect one of our most vital national resources—youth."

### Mr. Lewis Retires

In recent years the waters of his life have run quietly, as is proper for a man pushing eighty. But what a turbulent life he led. About his struggles there was always an epic quality, which his flair for the dramatic consciously enhanced. Among those who watched them, who will ever forget his historic challenge to the AFL old guard, which led to the birth of the CIO? Or the sweeping assault on the citadels of industry, when for the first time the masses of unskilled and semi-skilled industrial workers were effectively organized? Or the passages-at-arms with Philip Murray and George Meany, which in union circles are already the subject of legend? Or the reckless defiance of President Roosevelt during World War II, and the fiery clashes with the courts?

Now John L. Lewis is abdicating the seat of power. He is turning over the presidency of the United Mine Workers to his friend and associate of many years, 72-year-old Vice President Thomas Kennedy. He is abdicating, not in disgrace or failure, not through pressure from dissatisfied miners or a hostile public; he is leaving with the loyalty of his membership, the respect of employers and the plaudits of the public press. His monument is the United Mine Workers Welfare and Retirement Fund, with its chain of modern hospitals in cheerless mining towns that never knew a hospital before. His monument is the most highly mechanized and efficient coal-mining operation in the world.

Since this is not an obituary, in which it is graceless to speak ill of the deceased, it must be recorded that not everybody regards Mr. Lewis' resignation as merely the magnanimous gesture of an elderly man. The Landrum-Griffin Act is going to force a major shift in the United Mine Workers. For better or worse, the democracy which Mr. Lewis took away from the coal miners will have to be restored. That is more, it is suggested, than Mr. Lewis could stand.

# Washington Front

## As Governor Rockefeller Bows Out

THE WITHDRAWAL of Gov. Nelson A. Rockefeller from the 1960 Presidential battle, thus giving Vice President Richard M. Nixon a clear field for the Republican nomination, brought a good deal of satisfaction to both great political parties.

Here and there, of course, there was shock and disappointment. Howard Kerns, chairman of the Rockefeller for President Committee in Washington, D. C., had opened a rented headquarters only two days before the New Yorker's renunciation.

"This takes us out of the ball park," Kerns said, after the bad news came from Albany. "I guess we will just have to take down the sign."

Generally speaking, though, the top men in the Grand Old Party were gratified by Rocky's decision, for two reasons. First of all, they have a horror of conflict within the organization, and a passion for "unity"—the word Thomas E. Dewey was still murmuring when he went down to defeat in 1948. Second, most of the GOP leaders were lined up behind the Vice President anyway, openly or otherwise.

As for the Democrats, they have wanted Mr. Nixon as an opponent from the beginning. For the most part, they dislike him intensely, and they will have their hearts in the battle to defeat him. Former President Harry S. Truman, who is rarin' to get out on the firing

MR. FOLLIARD, a veteran White House correspondent, flew with the President on his recent round of state visits.

## On All Horizons

**PRO FAMILIA.** The International Union of Family Organizations (28, Place Saint-Georges, Paris, 9) will hold an international conference in the United States this year. Organized by the IUFO in collaboration with the National Council on Family Relations, the sessions will take place in New York City, Aug. 23-26, with the theme "Personal Maturity and Family Security."

**▶ TO FIND THE RIGHT TEXT.** A large choice of scriptural and other sacral quotations, grouped under various headings, is presented in *A Treasury of Religious Texts*, published by the National Catholic Cemetery Conference (710 N. River Rd., Des Plaines, Ill. \$5). Compiled primarily with pro-

jected cemetery memorials in view, this source book is useful in any religious art form involving a "Christian message" in which texts play a part.

**▶ MANKIND'S TREK.** In connection with the current World Refugee Year, it is appropriate to mention for special attention the pamphlet *Pius XII and International Migration*, a study paper prepared by the Committee on Social Questions of the Catholic Assn. for International Peace (1312 Mass. Ave., N.W., Wash. 5, D. C. 50¢).

**▶ PAULIST APOSTLE.** The late Rev. Bertrand L. Conway, C.S.P., who died Dec. 8 at the age of 87, was credited with the conversion of 6,000 persons.

line again, says that the Vice President called him "a traitor," and he says he would not forgive the Californian even if he apologized.

Former Governor Adlai E. Stevenson of Illinois, who may very well be given a third nomination so that he can oppose Mr. Nixon in the campaign, has referred bitterly to a "Nixonland—a land of slander and scare, of sly innuendo, of a poison pen, the anonymous phone call and hustling, pushing, shoving—the land of smash and grab and anything to win."

All this flows from the slashing attacks of the Vice President in the midterm campaign of 1954, when he charged that "real Democrats are outraged by the Truman-Acheson-Stevenson gang's defense of communism in high places," and charged further that Truman, Acheson and Stevenson were "traitors to the high principles in which many of the nation's Democrats believe."

Six months ago, before the political picture underwent such a radical change, the Democrats were saying that Nixon would be easier to beat than Rockefeller. Their reasoning was, as they explained it, that the Vice President probably could not hope to get anything more than the normal Republican vote in 1960, whereas Rockefeller might get not only the Republican vote but sizable blocks of Democratic and independent votes as well.

Now, although they say they are happy that Rockefeller is out of it, the Democrats are not at all sure that they can defeat the Vice President. Indeed, some of them say that he probably would win right now, thanks to the high hopes Americans have in the Administration's "peace drive."

It is a disturbing thought, but the behavior of Soviet Premier Nikita S. Khrushchev in the months ahead may well determine the outcome of our 1960 Presidential election.

EDWARD T. FOLLIARD

**▶ SCIENCE AND PHILOSOPHY.** St. John's University (Jamaica 32, N. Y.) has announced the formation of a Philosophy of Science Institute. Purpose of the institute, an academic program within the Department of Philosophy, is "to incorporate the advances of modern science within the authentic achievements of Thomism." Further information from the director, Dr. Vincent E. Smith.

**▶ LAY AID TO AFRICA.** The Women Volunteers for Africa last October sent the first class of young women to aid the White Sisters and White Fathers. Young women with nursing, social welfare and teaching experience pledge three years of service as lay helpers in the African missions. A new ten-month training period was scheduled to begin on Jan. 8 (5401 16th St., N.W., Wash. 11, D. C.).

R.A.G.



# Editorials

## Pope John and True Peace

**B**Y THE TIME these pages greet the eyes of AMERICA's readers, the second Christmas radio address of our Holy Father will be some days in the background and already stored in the treasury of the salutary reflections that came to mind as men prepared their souls for the celebration of the Nativity. Nevertheless, it is useful to single out, even at this delayed date, some of the key points raised by Pope John XXIII in this latest of a distinguished series of papal Christmastime addresses.

Peace, as the Holy Father reminded us, is first of all a matter of the heart, an interior thing related to the state of our soul before God. But it also has a social meaning in expressing a state of love and justice toward our fellow men equally redeemed by the love of the Infant Child. In our time, most of all, this peace is centered in relations among peoples, that is, on the international scene.

Much of the discourse is devoted to the problem of peace as a crisis in international relations. The Holy Father expressed a warning against what he called "excessive optimism" as we survey the efforts being made to achieve peace between the world's two contending parties. The Pope seemed to have particularly in mind at this point the state of religion under communism. It would be wrong to interpret the Church's yearning for "peace on earth" as a sign that it wishes in any degree to compromise on the principles at stake in the ideological war waged against it by its enemies. The Pope's words are startlingly pointed as he departs for a moment from the generalities of his pastoral discourse:

It needs still to be noted that the pacification which the Church prays for is completely impossible if it is mistaken for a yielding or a relaxation of its firmness in the face of ideologies and systems of life which are in proclaimed and irreducible opposition to the Catholic teaching; nor does it denote indifference before the lamentation which comes to us even now from the unhappy lands where the rights of man are ignored and falsehood is adopted as a system.

Peace, in short, while an ideal ardently to be sought for by all men of good will, should not be taken to signify a lack of principle or of determination to struggle for the only peace worthy of the name. The Pope's call for his children to take the first place in this fight is a compelling one:

At Bethlehem all men must find their place. In the first rank should be the Catholics. Today especially, the Church wishes to see them pledged to an effort to make His message of peace a part of themselves. . . . It is completely impossible for Catholics to restrict themselves to the position of mere observers; they should feel clothed, as it were, with a mandate from on high.

Once again the Pope of Rome has emphasized the Church's dedication to the cause of peace among men and nations. The impact of these words will be in proportion, no doubt, to the degree with which the Catholic faithful heed the Holy Father's appeal for them to become doers as well as observers.

## Grave Issues in Steel

**L**AST WEEK the dispute between the eleven big basic steel producers and the United Steelworkers of America, moving with the inevitability of a Greek tragedy, seemed headed for catastrophe. It seemed headed, that is, for Congress—to which the President is bound by law, to refer the dispute—and the possibility of unprecedented Government intervention in industrial relations. As we have suggested before (AM. 10/31/59, p. 121), perhaps this development was inevitable anyway, regardless of whether or not the steel dispute occurred. It may be that the growth of private power in the nation's basic industries has progressed to the point where public authority can no longer remain indifferent to its exercise.

Hitherto, we have proceeded on the assumption that market forces provided sufficient discipline to curb abuses of private economic power. Accordingly, through enforcement of the antitrust laws, the Government has concentrated on maintaining vigorous competition in

the market place. That this assumption is no longer valid was indirectly conceded by the union leaders and management men who wrote the Kaiser Steel contract. In an implicit recognition that market forces were no longer an effective and impersonal regulator of the steel industry, they set up a committee, on which the public is represented, to advise on policies by which the progress of Kaiser Steel might be equitably shared among stockholders, workers and the public. President Eisenhower was acknowledging the same development when repeatedly over the past two years he appealed to unions and employers to manifest economic statesmanship in their wage and price policies.

Even at this late hour, if the union were to agree to less than it received from Kaiser, or if the U. S. Steel Corporation were to relax its adamant stand, the inevitable, if it is inevitable, might at least be postponed. For nobody wants to see the day when the nation's basic industry is regulated by a bureau in Washington.

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Nevertheless, the outlook for an agreement—which two weeks ago Vice President Nixon strove vainly in private meetings to effect—appears hopeless. The irreconcilable issue is not money, despite the steel industry's anti-inflation propaganda; it is a philosophy of business, deeply rooted in the past, which certain management groups are again vigorously asserting. Basic to this thinking is the conviction that, as the legal delegate of the owners, management has the right and duty to determine what is best for its employees, its stockholders, its suppliers and customers, and for the public. Obviously, this conception of management authority, if pushed to its logical limits, leaves little place for an independent union which, in certain limited areas of great concern to workers, would have the right to share decision-making with the corporation. Were Big Steel to sign the Kaiser agreement, therefore, it would surrender what has again become, after the interlude of Benjamin F. Fairless and the late Myron C. Taylor, both former heads of U.S. Steel, its basic philosophy. If the Steelworkers were to agree to management's proposal, the union would degenerate, according to President David McDonald, into a species of company union.

## "Scientific" Defense of Pornography

ONE OF THE MOST muddle-headed justifications of pornography in the printed word has appeared in a recent paperback. Titled *Pornography and the Law*, authored by psychoanalysts Eberhard and Phyllis Kronhausen, canonized by another psychoanalyst, Theodor Reik, as "a valuable defense of erotically realistic writings," and published by Ballantine Books (a firm that seems to have awakened recently to the fact that there's gold in them thar Chatterley hills), this psycho-ponderous book is itself a veritable rogues' gallery of obscenity. Far worse than that, however, is its specious argumentation about how the law looks—or ought to look—at pornography.

The authors make a distinction between "erotic realism" and out-and-out pornography. So far, so good. Shakespeare, among many others, was realistic in his use of erotic imagery. Among moderns, Graham Greene can be credited with (or blamed for, depending on one's "broadness" of view) the same frank and classical technique.

But there is a dividing line, and all the long passages quoted by the Kronhausens are without doubt not merely erotically realistic—they are flatly pornographic, and their cumulative effect is simply to nudge the unhealthy interest of the impressionable reader. As one review of the book has stated: "It offers a compendium of erotic passages which goes far beyond anything offered in the drugstore book racks of America." What sane social purpose is served, we ask the authors and the publisher, by such a parade of pornography cynically passed in review presumably to help cure a social evil? It's as though one were to say "murder is a bad thing, and to show you just how bad it is, I shall commit 25 murders; see what I mean?"

This explains, we believe, why the Taft-Hartley machinery will grind fruitlessly to the bitter end. The National Labor Relations Board has scheduled a vote on the employers' last offer for January 11-13. If the vote is negative, as it very likely will be, the Government will ask the Federal District Court in Pittsburgh to dissolve the injunction. This will be the signal for resumption of the strike. Then the President will send his report to Congress, together with recommendations for a settlement. What these will be remains a closely guarded White House secret. How Congress will react to them is even more uncertain. To such a pass has the most essential of our basic industries come through an intransigence that is in flagrant conflict with the principles and practice of democracy. On where the blame chiefly lies for this intransigence, opinions may and do differ. The fact remains, however, that an industrial society of free management and labor can only survive if both sides refrain from assuming postures which do not allow for some measure of face-saving and graceful retreat. The more powerful the antagonists, as we see in the steel dispute, the more valid this observation becomes.

But the really insidious snare in the Kronhausen argument is the chapter on the law's approach to the problem of pornography. It all sounds very learned, but it is naively unscientific. The authors adopt the June, 1957 definition of the U. S. Supreme Court that obscenity must be determined by the test "whether to the average person, applying contemporary community standards, the dominant theme of the material taken as a whole appeals to prurient interest." The reason the authors underscore the word "average" is that they turn to the sensational Kinsey reports (two books, *Sexual Behavior in the Male*, *Sexual Behavior in the Human Female*) to determine how the average person thinks and acts about sex.

This is a feeble prop, indeed. Immediately after the publication of the Kinsey findings, reputable psychiatrists and sociologists by the dozens attacked Kinsey's statistical methods and his conclusions. It is simply not scientifically proved that Kinsey's sampling of some 5,000 people in each survey determines "contemporary community standards." And, quite apart from the statistical validity of Kinsey's work and the Kronhausens' simple-minded acceptance of it, moral standards can never be determined by nose-counting. Most people, alas, tell little or big falsehoods from time to time. But if every person in the world *always* lied, a book justifying lying would still be an immoral book.

The Kronhausens undoubtedly meant well. But their gallery of obscenities, "justified" by a specious legal argument, can do nothing but further let down the bars. Did the publisher, we wonder, agree with the authors' implicit thesis that anything found "normal" in the Kinsey docket is from now on to be our standard of morality?

# Metro: Challenge of the 'Sixties

*Richard H. Leach*

**H**ARDLY A WEEK goes by, of late, without a meeting of one sort or another on "the metropolitan area problem." Colleges and universities, major industrial concerns, city planning groups, State and Federal agencies, and a wide variety of civic and church groups have begun to express concern over what to do about problems arising from "the metropolitan explosion"—the increasing concentration of the U. S. population in a relatively few, large metropolitan areas. Most of these meetings produce reports, so that a sizable literature is piling up on the subject. Radio and TV have also begun to recognize the problem. Indeed, in terms at least of consideration being given it, the metropolitan area problem has earned its spot among the "top ten."

Unfortunately, however, it is easier to express concern than to find solutions. The whole metropolitan movement is so much in process—it is still all so new—that it is hard to catch it at rest long enough to study it and prescribe for it. Almost before one set of statistics can be collected and subjected to analysis, it is out of date, so rapidly does change take place. Moreover, many of the government programs affecting metropolitan areas are just in their infancy. As a result, it is hard to decide what their actual effects are. Urban renewal and redevelopment, for example, are not yet ten years old. As they grow and develop, their impact on metropolitan life will be tremendous. Wide extension of the program will no doubt bring about further change in the relationship of the Federal Government to the units of government in metropolitan areas.

Then too, partly as a result of all these forces being at work simultaneously, people in metropolitan areas are constantly on the move. Indeed, mobility is perhaps the chief characteristic of such areas. In any fluid situation, it is hard to pin down trends and make positive recommendations about still developing problems. Even so, the attempt must be made. Thus the current rash of meetings and conferences devoted to the metropolitan theme is a healthy sign, for it attests to an awareness of the problem and a willingness to tackle it. All that is needed in addition is the development of a methodology which will enable research to be conducted on the problem under such circumstances—that

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*The January 5 issue of Look magazine tries to say how we Americans feel about the coming Nineteen Sixties. Look chose PROF. LEACH, a Duke University political scientist, to speak for the academic world.*

and a recognition of the problem's great complexity.

In part, the metropolitan problem is one of mere numbers. Between 1790 and the present, the population of the United States increased from about four million to something near 175 million. In 1790, when the first decennial census was taken, a bare five per cent of the nation's population lived in areas classified as urban; but 16 censuses later, in 1950, 64 per cent of the total population lived in such areas, and the percentage continues to mount. Of the urban residents today, the vast majority live in one of 174 large metropolitan areas. Indeed, between 1940 and 1950 those areas defined by the Bureau of the Census as "standard metropolitan areas" (counties or groups of contiguous counties, essentially urban in character, with a central city of 50,000 or more) absorbed 81 per cent of the total population growth of the nation. Between 1950 and 1955, those areas absorbed 97 per cent of the total population growth. Thus in terms of sheer numbers, the proportion of the U. S. population which is crowded together in our largest urban centers is already large. By 1980, if present trends continue, there may well be more people in the nation's metropolitan areas than there were in the entire country in 1950!

## OUR CITIES ARE BULGING

But even more significant than the figures showing population concentration in urban centers are the problems such concentration inevitably brings in its wake. Obviously, a whole series of problems of living are introduced—problems of housing, water supply, control of water and air pollution, highways, transportation, traffic, parking, to name a few—and the metropolitan problem is in one sense merely the resulting compound of all these urban problems. But it is more than that. Luther H. Gulick has recently described it as the discontent of millions of humans in our great cities.

People are not satisfied with their homes and housing, with their trip to and from work, and with the aggravations, costs and delays of traffic and parking. They are distraught by the lack of schools and recreational facilities for their children and themselves, and they are concerned by social pressures, neighborhood conditions, youthful delinquency and crime. People find shopping difficult and more regimented, and the ever more needed services hard to get and expensive. They struggle with water shortages, with bad drainage and sewer conditions, with dirt and noise they don't like. They find the city centers "old style," inconvenient, dis-



mal and repulsive, and the old buses, streetcars, trains and other methods of mass movement uncomfortable and slow.

And when people move to the suburbs, "they find that many of the evils they sought to escape move in right after them, with mounting taxes to plague them there, too."

In part, this is a psychological problem. The ties that bind the metropolitan community are not those that bound the typical rural community of the last century. Though there may be and often is a certain degree of neighborhood consciousness and even of loyalty to an individual city in a metropolitan complex, there is no loyalty to the metropolitan area as a whole. In a real sense, when one speaks about metropolitan areas, the line of Gertrude Stein, "There is no there there," applies. Solution to the problems of metropolitan areas is handicapped by the fact that the metropolitan area is not even a symbol which attracts men.

The metropolitan problem is also one of urban economics. Resources for urban living are in short supply, and the demand is ever increasing. But more than anything else, the metropolitan problem is a political problem and its solution must be through political means. The system of local government in use in the United States today dates from 18th-century England, and was adapted to an America whose problems of government were chiefly those of a rural population. The times have long since changed, but the system for the most part still prevails. As the years have gone by, the States have sought to meet problems arising in urban areas without attempting a basic reorganization of local government. Cities, counties and towns have thus been joined by myriad single-purpose special governmental districts, which are everywhere allowed not only to overlap one another in a crazy-quilt pattern, but to cross and recross existing city, county and town lines with reckless abandon. Across the nation, metropolitan areas are characterized by divided governments and diffused political power.

Moreover, the character of the thing called a "metropolitan area" has changed since it was first recognized by the Bureau of the Census in 1910. In that year, no two metropolitan areas in the United States touched. Usually they were separated by miles of agricultural land or even by wasteland. But today metropolitan areas grow into one another until they form great metropolitan clusters. By now, there are 22 such clusters in the United States. Where once each metropolitan area was a separate economic unit, today whole regions, composed of groups of metropolitan areas, are growing up. As a result, the time-honored formula that each area's political needs can be met by annexing the suburbs no longer makes sense in many parts of the country. Cer-



tainly, annexation is no solution for a metropolitan cluster that runs from north of Boston to south of Norfolk (a distance of over 600 miles in a belt that varies in width from 10 to 60 miles). In fact, what form of governmental structure at the local level can meet the needs of so vast a social and economic aggregation?

Solution to the metropolitan problem is difficult, in short, because a metropolitan area is not a legal entity and thus has no recognized status in the governmental apparatus. Cities, towns and counties can deal only with matters inside their physical boundaries. Although there may be hundreds of municipal corporations within a single metropolitan area, the whole area is not served by a governmental unit. The metropolis has become the dominant pattern of American life, but it is a pattern without legal recognition.

#### TRAVEL AND RECREATION

Obviously, such a complex problem demands attention. Unless answers are provided, and provided fairly soon, life in America may well become a caricature of freedom. Take transportation. Already the very existence of mass transit facilities and suburban railways in metropolitan areas is threatened because they cannot be run at a profit. Even a quick perusal of Wilfred Owen's *Cities in the Motor Age* will show how the private automobile has become the dominant element in local passenger movement and what complications its widespread use has introduced. As Sen. Joseph Clark recently pointed out, "if we don't look out, our cities are going to be strangled by the inability to get in, around and through them with the speed and safety which modern civilization demands." Somehow metropolitan transportation must be subjected to order; the residents of metropolis cannot permit themselves to be strangled by congestion.

Or take recreation. In 1957, approximately 65 million workers in the United States, working an average 39.5-hour week, produced a gross national product of \$434 billion. By 1975, projections based on observed trends indicate that 88 million workers, working an average 35-hour week, will produce a gross national product of \$835 billion. National income ought to rise in the same period about 40 per cent over that of 1957. The larger and more urbanized population of the immediate future will, in other words, have greater leisure and more money to spend than ever before. Demands for recreation facilities, already great, will increase geometrically. The need will be especially great for outdoor recreation facilities. But where is the open space even now? Former U. S. Housing Administrator Albert M. Cole commented in a speech not long ago that "for the last ten years or more, people have been flooding out of the cities into the countryside—a modern gold rush to find a spot of sunshine. But where is the country? Unless you go out 50 miles or more, the landscape is scattered with septic tanks, filling stations and superhighway strips." Lewis Mumford has coined the phrase "environmental impoverishment" to describe what has been permitted to happen to the recreational resources of the United States. How are we going to organize for action

to prevent the metropolitan citizen of tomorrow from being entombed forever in a giant maze of concrete and steel? So far, metropolitan communities, because of their lack of political organization, have not been able to make adequate plans to provide for their recreational needs. And the time is growing short.

#### THIS WAY LIES MADNESS

Other horror stories about the problems arising from the spread of metropolis could be told to bolster the point. All they would provide, however, is additional evidence that the metropolitan problem cannot be ignored or slighted in the next decade or so. The Rockefeller Brothers Fund has called it "the major domestic problem of our time." And so it is. Not long ago, a leading newspaper carried an article entitled "The 'Sixties—Decade of Change and Choice." This might be a fitting motto for those who are concerned about metropolitan areas. The changes must be drastic; the choice is ours—to act or to let the nation drift into a future of ever increasing congestion, complexity and confusion for the vast majority of its people.

It is heartening, then, that so many groups show a willingness to investigate the metropolitan problem. Local and private groups, operating separately, can do a

great deal. Their efforts should not be discouraged. If it is true, however, that the planning, development and conservation of our growing metropolitan areas involve some of the most serious and complex problems of our time, a more comprehensive study would seem to be warranted. Whether that study is conducted by a special commission of the Federal Government (as has been proposed by a number of members of Congress) or by a private research organization, does not seem to be of great importance. What matters is that the current interest in solving metropolitan problems be converted into action, and that the action be based on all the available facts and conclusions necessary to permit the needs of our metropolitan areas to be met wisely.

As a study published last year by the University of Florida noted, this is an undertaking which demands the best brains in the country. Metropolitan areas have always played a key role in the development of civilization. They will continue to play such a role if ways can be found to save them from themselves. The next few years are the critical ones. What we do then will determine the pattern for the future growth and development of the United States. The task thus justifies all the attention it can attract—and more besides. This is the challenge of the 'Sixties.

## Belloc, Europe and the Faith

*Hoffman Nickerson*

THE LAST SENTENCES of Belloc's *Europe and the Faith* are: "Europe will return to the Faith, or she will perish. The Faith is Europe. And Europe is the Faith." Was Belloc confused? Our Lord lived not in Europe but in Asia. Also, however men have defined the word "Catholic," it is certainly the Greek word for universal; the Faith is meant for all mankind. Was Belloc in error, then, when he wrote the sentences just quoted? Do they not suggest an unduly Europe-centered thinking?

Having known him long and well, I do not think Belloc was either confused or unduly Europe-centered. If there ever was a man who was convinced of the universality of the Faith, he was that man.

Moreover, he was primarily writing not theology but history. If we bear this in mind, the closing sentences of *Europe and the Faith* come clear and true. Although the great churches of Western Asia, Egypt and North Africa have disappeared or dwindled down into little fragments, in Europe that has not happened. After cen-

turies of unbaptized government, the Tartars retreating from Russia left no pagans behind them south of the Arctic wastes. Similarly, the retreating Turks, who still stand just west of the Bosphorus, have left no Moslems behind them, except a few in Bosnia and Albania. Even behind today's Iron Curtain the tradition of civilization is still rooted in the "Orthodox-Catholic" faith—I say "Orthodox-Catholic" in order to honor the long and tenacious resistance of the Eastern Europeans to pressure from farther East.

In reading Belloc's second chapter, "The Church in the Roman Empire," an Episcopalian like myself has no difficulty in agreeing with its two main theses: first, that the Church which comes out into a full light of history somewhat before 200 A.D. was not a vague body of opinion, but a highly organized body intensely determined upon unity of belief through unity of organization under bishops; second, that since the elderly Christians of 200 A.D. had in their youth been able to talk with people who in turn could have talked with survivors of the apostolic generation, too short a time had passed to permit any important change in the Church to have gone unnoticed. In other words, it is historically inconceivable that the Church of 200 A.D., universally referring everything about herself back to

MR. NICKERSON, author of *Arms and Policy, 1939-1944, and of many other works, is a distinguished historian. For many years he was an intimate friend of the late Hilaire Belloc.*

her Founder, could have been other than the Church founded by our Lord.

This point about time has recently been repeated very forcibly by the Most Rev. Philip Carrington, the Anglican Archbishop of Quebec, in the first volume of his *Early Christian Church*. He writes:

The first [Anglican] Bishop of Quebec was consecrated in 1793, . . . a sixth Bishop is still living at the age of 96, and has told me about long conversations which he used to have with an old man who had clear memories of the first Bishop.

Dating the Crucifixion about 30 A.D., and assuming only that people at the age of 15 have some real knowledge of what is going on about them and that some of them will live to be 75 in full possession of their faculties, we can say that the living memory of the apostolic generation lasted until at least 90 A.D., and the living memory of those who were 15 years old in 90 A.D. until 150 A.D. Thus St. Ignatius of Antioch, writing about 100 A.D., had had abundant opportunity to talk with people who had known our Lord. In fact, the overlap was much greater. St. Irenaeus, for instance, who was made Bishop of Lyons about 180, had been in his youth a pupil of St. Polycarp, who had known the Apostle John in Ephesus.

In speaking of the Church of the first century and the early second century, Belloc is perhaps a little too ready to use the word "Catholic" instead of "Christian." The two first-century pagan witnesses to the existence of the early Church, Tacitus and Suetonius, both speak of "Christians," as does Pliny the Younger about the turn of the century and the Emperor Hadrian a little later. "Christian," therefore, must have been the current term.

The third chapter of *Europe and the Faith*, entitled "What Was the 'Fall' of the Roman Empire," the fourth, "The Beginnings of the Nations," and the fifth, "What Happened in Britain" are primarily concerned with maintaining the historical truth of the continuity of Roman civilization during the Dark Ages, even though that civilization was impoverished and, on its material side, degraded. Conversely, those two chapters refute the so-called "Teutonic Theory," according to which the decadent Roman civilization was vivified by conquest at the hands of a "Teutonic" race. This theory, popular in the middle and late 19th century, Belloc calls anti-Catholic. No doubt the theory owed something to the 19th-century wealth and power of England and Prussia, but—in spite of its incidental appeal to English and North German historians, whose spiritual ancestors had broken with the papacy, or to anticlerical French writers like Michelet—there was nothing specifically religious about it. It was merely unhistorical.

Building upon the work of Fustel de Coulanges, Belloc was easily able to show that only the eastern and southern coasts of Britain, and probably a strip of land south of the upper Danube, were ever permanently conquered by northern barbarians from beyond the Roman frontiers who by any stretch of the imagination could be called "Teutonic." Also, that the small auxiliary units

serving with the Roman army (Franks, Goths, Burgundians, et al.), whose hereditary commanders very gradually took over local government in the West, were of mixed blood. A man like Clovis the Frank, whose father, grandfather and perhaps great-grandfather had been Roman auxiliary commanders, was more of a Roman than, for instance, Fiorello La Guardia was an American. All these "auxiliary" troops were quickly converted to the Christian religion of the Empire in which they settled. More recently, the historical fact of the continuity of Roman civilization has been further maintained by Henri Pirenne. What is left of the "Teutonic Theory" has dwindled into the hopeless attempt to show that there is or once was a "Nordic" race.

How strongly European men felt, as late as the 16th century, that Europe and the Faith were one can be confirmed by following a procedure which is often effective in the law courts, the calling of "surprise witnesses," in this case from the early Reformers. For want of space two must suffice: Gustavus Vasa, King of Sweden, and Thomas Cranmer, Archbishop of Canterbury under Henry VIII and Edward VI.

Gustavus, when breaking with the papacy, declared to his people: "We desire no other religion than that of our fathers."

Under Edward VI, Cranmer was the principal author of the first two English Prayer Books. The Catholic-minded Gardiner, Bishop of Winchester and afterward Chancellor under Mary Tudor, said of the first of these books that "he liked the declaration . . . whereby appeared the Catholic doctrine not to be touched but only ceremonies removed." Later, when writing to Queen Mary about six months before he was burned, Cranmer himself said much the same thing in a form which readers will understand if they remember that the agitation for reform was at first closely connected with the so-called "new learning" of the Renaissance. He speaks of "learned men . . . some favoring the old, some the new learning, as they term [it]—where indeed that which they call the old is the new, and that which they call the new is indeed the old." In other words, he claimed that the "new learning" was not an innovation, but only a putting aside of later religious developments and an attempt to return to what he believed to be the Faith as it had once been.

Had the 16th-century Swedes and Englishmen been enthusiastic for religious change, the early Reformers might have been tempted to describe their doings as innovations. Quite obviously, they were not thus tempted.

Summing up, then, Belloc was writing not primarily theology but history. Those who knew him will remember that whenever he had to discuss theology in any detail, it was his habit to consult learned theologians. In *Europe and the Faith* he wanted to emphasize the continuity of the Faith and its intimate historical connection with Europe. That nearly all the non-European Christians of today are descended either from Europeans or from ancestors who were converted by European missionaries is a plain fact of history. Need we say more?



# A Calvinist Cluny

Stanley B. Marrow, S.J.

**A** THOUSAND YEARS have passed since the Duke of Aquitaine founded and endowed the great Abbey of Cluny. Today, the famous abbey, whose church was once the largest in Christendom, is in ruins, excavated by archeologists eager to discover something of the past glory of Cluny. Archeologists, however, are not the only people interested in Cluny today. For, not far from the site of the ancient Abbey, in Taizé, a tiny, picturesque village in east central France, lives the Protestant Community of Cluny: a religious group of Calvinist Protestants banded together to "pray and work" for the furtherance of the ecumenical movement and the reunion of divided Christendom. Its prior describes it as "a community which desires to be implanted at once in the world and at the heart of the Church, living in the full consciousness of the drama of the division among Christians."

The end of World War II witnessed an awakening of interest in the monastic ideal among some of the Protestant communities on the European continent. The revival of interest is manifest in such foundations as Marguerite de Beaumont's Grandchamp in Switzerland, the Oekumenische Marienschwesternschaft (a Marian sisterhood founded by Klara Schinck, now Mother Basilea, and Erika Madauss, now Mother Martyria) in Germany, and the Brethren of the Cross of Christ, also in Germany. But the most outstanding—and possibly the most influential in Europe today—is the Protestant Community of Cluny at Taizé.

## THE STRUCTURE OF THE COMMUNITY

The founder of this group and its present prior is Roger Schütz who, as a student in the theological faculty of Lausanne, did his work for the licentiate on "The Monastic Ideal and Its Conformity with the Gospel, from the Early Beginnings to Saint Benedict." The thesis, while not altogether revolutionary, was certainly a novelty in Calvinist circles. Its author, even at that early age, had his eye set upon a goal which today, some twenty years later, is a reality.

The idea of a religious community had its inception around the year 1940 when Roger Schütz and a few companions began to gather regularly for a sort of communal recitation of an office. In 1944 the group succeeded in purchasing, in the village of Taizé, their pres-

ent monastery—a château magnificently set atop a hill, surrounded by forests, farms and pasture lands. Today the Community numbers 35 young men, most of them members of the Reformed Church, Calvinist-Swiss, Dutch, French and Spaniards—their common language, at prayer and at work, is French.

This small group of 35 men, resident at Taizé, is known as the Regular Community, and is the center of life and apostolic activity for a larger group known as the *Grande Communauté*. The Regular Community, dedicated to the task of spiritual direction and education, strives to carry out Christ's injunction to His disciples that they teach men to observe all that He has commanded them. The *Grande Communauté*, which includes men from every walk of life, has as its aim the execution of Christ's command to "go and make disciples of all nations." This group of men seeks its spiritual direction and guidance from the members of the Regular Community, going to Taizé regularly for retreats and days of recollection.

During the Easter Vigil, members of the Regular Community of Taizé make their religious profession, pronouncing the vows of poverty, chastity and obedience. Their poverty strives for that communal sharing of goods which characterized the first Jerusalem community: "having all things in common; and selling their possessions and goods and distributing them to all, as any had need" (Acts 2:44-45). Prior Schütz comments that this community of goods cannot be truly realized except when spiritual goods are shared as well; and this communal sharing of spiritual goods presupposes "a transparency of one man to another, a manifest limpidity of the whole person" in dealing with the other. In extolling the praises of this Christian virtue, Roger Schütz has written some of the most inspiring pages to come out of Taizé.

Celibacy for the Calvinist religious of Cluny is not embraced as something better than marriage, but simply as a state more in conformity with the life of the members of the Regular Community, their apostolic ministrations and their life of prayer. The third vow involves submission to the prior of the Community and obedience to its rule.

Redolent of the Benedictine monastic ideal, this rule, as simple as it is supple, is summed up: "*ora et labora, ut regnet*"—pray and work that [Christ] may reign. This prime maxim of the Cluny Community embraces three principles: Pray and work 1) "that, in each day, your labor and your repose be vivified by the Word of God"; 2) "that, in all things, silence be so observed that you

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may remain in Christ"; 3) "that you be penetrated by the spirit of the Beatitudes: joy, mercy and simplicity."

To deepen its appreciation of this ideal, Taizé spirituality draws upon three main sources: Sacred Scripture, the example of the primitive Christian community after Pentecost, and the history of the monastic movement in the first centuries of Christianity. Inspired with this spirit, the Community of Cluny aims to bring the Gospel message to a world that stands in need of its glad tidings. The vows of its members are as "signs" for our times. The hope of its dedicated men is the working of a "renewal," ecumenically inspired, universal in its embrace, a renovation that strives to put an end to "the scandal of those who, though they profess love of neighbor, live in separation and division." Its liturgical reform, beautifully exemplified in the breviary used by Cluny, is a concrete example of the Community's striving for this "renewal."

The structure of Taizé's "evangelical and ecumenical" breviary is sufficient justification for its name. The 150 psalms, divided into twelve-week cycles, are taken from the new French translation of the Bible, the *Bible de Jérusalem*. Though the predominant elements of the breviary are derived from the traditions of the Western Church, the oriental liturgies, particularly the "Orthodox," are amply represented. The music used in the simple and dignified recitation of the office has Anglican and Russian elements, Gregorian and Byzantine melodies, and motets from Bach and Palestrina.

The breviary used by Cluny is that approved not too long ago in Geneva and Grandchamp. The Lord's Supper, commemorated almost daily, is celebrated according to the form published in Geneva in 1931. The temporal cycle of the Roman Missal is followed throughout the liturgical year. The sanctoral cycle, however, commemorates the feasts of biblical saints only, August 15 being set apart as a day of special devotion to the Blessed Mother. The recitation of the office takes place in a small village church in Cluny itself. The members of the Community, who ordinarily wear no distinctive monastic garb, don their cowls only during this simple ceremony, which has been described as "most impressive" in its fervor and devotion.

#### THE DAY AT TAIZÉ

The day at Taizé begins with the gathering of the Community for hearing and briefly meditating on the rule. This is followed by the morning service, which comprises the celebration of the Lord's Supper, the recitation of prayers, the chanting of psalms, reading and meditation of the New Testament. Every year, all the Epistles, the essential parts of the Gospels, the Acts and the Apocalypse are thus read and meditated upon. The morning is given to intellectual pursuits, briefly interrupted at ten o'clock for a period of adoration, recalling the descent of the Spirit on the Apostles at Pentecost. Part of the New Testament passage that was used in the morning is read and meditated anew; the remaining section is left for meditation during the noon meal.

The afternoon is free till four o'clock when work resumes and continues till 6:30, when the Community

gathers for its evening prayers; these are usually introduced by a simple reading of a passage from the Old Testament. Here again all the essential parts of the Old Testament are read and meditated every year. After the night meal which, like its noon counterpart, is taken in silence, to enable the brethren to pray for those with them at table, the time is spent in conversation, reading, chant or music. Before retiring, the Community assembles for night prayers. A section from the Epistles, the Acts, or the Apocalypse is read and meditated, thus insuring the animation of the whole day by the Word of God.

Although intellectual work is a prime occupation of the Cluniac Community, not all the members dedicate their time to it. Aspiring to be the artisans of a renewal conceived along the lines of the ecumenical movement in the Church universal, they strive to work immediately with their fellow men: one member puts in a few hours daily as a mechanic in a nearby workshop, using his spare time to sell Bibles (Catholic or Protestant, according to the buyer's choice) from door to door; another, a professional farmer, directs the farm of Taizé; a third, a doctor, gives his services to all that call upon him for help; a fourth, a former pastor of the Reformed Church, works in a nearby ceramics factory, etc.

Cluny's "theologians of union" edit a quarterly, *Verbum Caro*, now in its 14th year of publication. The prior, Roger Schütz, has recently published a book of reflections and meditations on the problem of unity among Christians. Max Thurian, one of Taizé's more prolific authors, has written several books on the sacraments—confession, celibacy and marriage, confirmation and the Eucharist. He has a little book on the practice of mental prayer which includes a discussion of meditation according to the method of Geneva's Bishop, St. Francis de Sales; an analysis of the various degrees of prayer; a recommended Way of the Cross, modified to make the stations conform exactly to the Gospel narrative.

One of the principles that guide the publications and literary endeavors of Taizé is the abstention "from all inconsiderate invective against the Catholic Church, that they might be the proponents of a true catholicity of the Church." Might not this salutary example of the Protestant Community of Cluny inspire those striving for reunion to reach some form of Christian gentlemen's agreement to refrain, in their writings and publications, from carping criticisms of each other, discourteous screeds against one another, and from all that might give hurt and offend charity?

Fr. Maurice Villain, disciple and biographer of the famous apostle of reunion, the Abbé Paul Couturier, wrote in 1946: "In Cluny, we are at the extreme point of Calvinist Protestantism; rather, we are the amazed witnesses of a movement of the High Church which seems to us to be . . . a sort of miracle." More recently, *Etudes* (February, 1959) found it necessary to warn against an exaggeration of the importance of such movements in the High Church. "It is extremely interesting and symptomatic," wrote *Etudes*, "that these movements are re-discovering authentic elements of the Church . . . in the

liturgy, sacramental economy, individual and communal piety, even in theology. But these groups remain peripheral, almost outside the churches where they are born; and, while happily they bear witness to the value of ancient tradition, they provoke massive reactions of mistrust and a hardening of [the causes of] separation." Fr. Yves Congar, the Dominican ecclesiologist, is more optimistic. He remarks that the group at Taizé was led to the rediscovery of the elements of ancient tradition by the very logic of life. In its double fidelity to the tradition of the Reform and the tradition of the "Catholicism" of origins, Taizé's Community lives in "a truly ecumenical spirit." And, in this, Father Congar sees the manifest action of Providence.

On the eve of an Ecumenical Council, already styled a "Council of Reunion," our prayers during the Church

Unity Octave cannot but manifest the hope that inspires them. Reunion has become a word which, like its font and inspiration, "love," has assumed several nuances. True Christians, praying fervently and hoping ardently for reunion, must come to realize that, when finally attained, this reunion can mean but one thing: a unity in essentials, a liberty in nonessentials, and a charity in all things. Perhaps, in God's designs, the actual realization will follow a reversed sequence, starting with a charity in all things. But, unless a unity in essentials is reached, reunion remains a thing to be prayed for, and the good and holy example of the Protestant Cluny Community at Taizé remains only a milestone along the long and arduous road to that day when our prayers "that all may be one" will have been answered.

## State of the Question

### IRELAND'S PURPOSE: OTHER VIEWS

On returning from a visit to his native Ireland, Gary MacEoin reported (11/14) a "far from optimistic" conclusion. "The mood of the country," he found, "is static and protective when the challenge calls for change and action." Divergent evaluations of the Irish scene soon came in to us. Here is a sampling of them.

TO THE EDITOR: Gary MacEoin hit us hard in his "Ireland: Vacuum of National Purpose" (11/14). Our acceptance of mediocrity, the frustrated idealism of our youth, the bureaucracy of our government, the static quality of ecclesiasticism—all these weaknesses we admit, and much more, too.

But AMERICA's readers must remember that we are a small community living on an island, and therefore a certain amount of insularity is inevitable in our thinking. The abuse of privilege by our censors and the autocracy of some of our clergy spring from unbalanced zeal—the zeal which would preserve us from the license of foreign influence and preserve our ancient culture; but it is still zeal.

Mr. MacEoin should have noticed changes since he left here in 1944. The ecclesiastical magazines are now ruthlessly critical of all aspects of Irish life—surely a healthy symptom. *Muintir na Tire* guilds are now found in 28 counties and some 300 parishes. Its staunchest supporters are bishops and priests, yet it is essentially a laymen's organiza-

tion. Here you have the perfect blending of laymen and women working under the guidance of our only authorities on sociology—our ecclesiastical superiors. In no case have I heard of a guild's efforts being channeled into a pastor's pocket, and I have ten years' experience with the movement.

Our social system is not perfect but the essential soundness of our Christian training was never more in evidence. Unlike Mr. MacEoin, we in *Muintir na Tire* are full of practical optimism as regards the future of our little island.

LIAM MAHER, M.A.  
Secretary-Treasurer  
Tipperary Co. Federation  
*Muintir na Tire*

Roscrea, Ireland

TO THE EDITOR: Mr. MacEoin's comments on modern Ireland are not balanced and objective. It is untrue, for instance, to state: "The money they [emigrants] spend on vacation and the substantial remittances they send their families account in large part for the improved living conditions of those who

stay." The national income for the 26 counties in 1957, was £477 million. Of this, emigrants' remittances accounted for £12 million. Tourists, not all of them of Irish blood, spent an estimated £30 million.

Mr. MacEoin errs in stating that farm improvements and the higher living standards of the farming population "represent in substantial part the remittance from overseas . . . of emigrants." Apart from the earned income of this sector of the population, the Department of Agriculture and the Irish Land Commission spent over £10 million in 1957 and over £32 million from 1952 through 1957 on farm and farming improvements. Besides, not all the emigrants' remittances go to the population on the land.

Of all Mr. MacEoin's statements, none is more annoyingly false, perhaps, than that the Irish clear a national debt, originating in an excess of consumption over production, by "exporting their children." Ireland is a creditor nation with substantial assets abroad. These produce about £12 to £15 million annually for Irish investors. Remittances are but one of the five or six items which help to redress the adverse trade balance. When one speaks of what Ireland produces, invisible exports must be kept in mind.

To say that the Irish lack a philosophy of work at home and that this accounts for what Mr. MacEoin considers to be low labor productivity is an oversimplification. I have heard Dutch, Belgian and British managers in Irish industries declare the contrary. Further



proof that slipshod performance is by no means universal exists in the high quality of Irish exports of textiles, food products, construction and household materials, glassware and ornamental products.

His comment on censorship likewise lacks proportion. Mr. MacEoin forgets that the censorship is a state matter only, is concerned with Ireland only and not the universal Church or the world. He exaggerates the impact of censorship, and he might have referred to the fact that mistakes by censors (who are human) are often rectified in the "debanning" of a book, journal or newspaper. This kind of thing happens time and again.

Mr. MacEoin states that a frequently encountered trait of the Irish clergy is a naive belief in their own omniscience. It is a pity that he did not have the opportunity to attend one of the annual Christus Rex conferences, Social Study Conference meetings or the other conferences where priests and laity get together. He would have realized how much he is out of touch with Ireland and Irish life. Then his article might have developed better the few good points of criticism it makes—which, incidentally, are well known and debated in Ireland—and he would not have detracted from their validity by errors and misrepresentations.

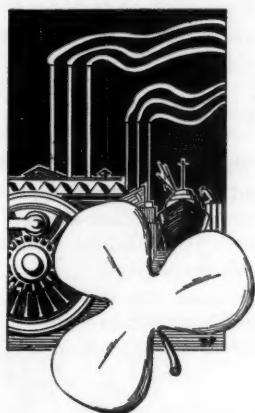
MICHAEL J. MOLONEY, S.J.  
Catholic Workers' College  
Dublin, Ireland

TO THE EDITOR: The deep respect in which I hold your Review added to my shock when I read the recent article on Ireland. It was obviously the work of a disgruntled sorehead. Unless the author's bias has affected his reason, he cannot be unaware of the malice of his false statements. AMERICA, perhaps, does not realize how much this article can injure Ireland at a time when she is trying to attract American capital to her industry. The article presents false conclusions drawn, at best, from isolated instances.

Mr. MacEoin deplores the agricultural and industrial fate of the country. We who have seen the Irish nation emerge in the 'Twenties from centuries of political, religious, social and economic suppression, defy the might of the British Empire in an economic war through the depression of the 'Thirties,

and come unscathed through World War II in defiance of every threat England could use, consider the agricultural and industrial development of Ireland in the past thirty years to be an achievement of great merit. It is true that Ireland has many grave problems and that lack of employment causes the evil of emigration. The Government and people may be blameworthy here to some extent. The main cause of this problem, however, is lack of capital.

Whether Mr. MacEoin could see it or not, small industry has been springing up throughout the country. There is not enough of it yet to absorb the unemployment caused by the more efficient



operation of the farms. In view of all this, I might contrast the destructive criticism of Mr. MacEoin with the constructive optimism of that great social leader, Bishop Cornelius Lucey of Cork. During a recent visit here, Bishop Lucey pointed out to American businessmen the advantages of investing in Irish industry.

Mr. MacEoin also attacks the philosophy of the Irish people together with the Church and clergy they love so well. He seems hurt because spiritual values have so great an influence on the Irish way of life. He sees evil in the censorship laws which receive their inspiration from canon law. He does not like the reading habits of the Irish as described by the English publishing houses, which are unhappy because they cannot unload their pornography on the Irish people. Moreover, perhaps in his circles there is bitter criticism of the clergy, but I can safely state that the traditional love and respect for the clergy among the Irish people has, if anything, increased during the past

thirty years. The truth is that the modern Irish priest is intelligent, well-read, progressive and tolerant.

The Irish are not particularly sensitive to criticism. But criticism should always suggest a remedy. This article makes no such suggestion. In fact, it may injure the economic progress of Ireland.

(REV.) PATRICK K. MAHER  
Bridgeport, Ohio

TO THE EDITOR: Gary MacEoin is, in my opinion, right in his analysis of the situation in Ireland. I feel, nevertheless, much more optimistic than he does about the future.

Some years ago I spent a year in my home town in the west of Ireland. It was my privilege then to take part in the formation of a branch of *Muintir na Tire*. The transformation in the parish was nearly miraculous. For the first time the people were given a method by which the command to love one's neighbor could and did become a living reality. It is this experience which makes me optimistic. The people have the necessary qualities of soul and mind to raise the country out of its slough. What is needed is an approach based not on appeals to their material interests, but on love.

Concretely, I see great hope for a new birth in the formation of social-action teams of Americans of Irish extraction to provide the know-how and to trigger an explosion of Ireland's magnificent, though dormant, vitality.

EVELEEN DUGGAN  
Jamaica, N. Y.

TO THE EDITOR: Mr. MacEoin's article says many true things, but the total picture it paints is quite untrue because of what it fails to say. The author piles paragraph upon paragraph of adverse criticism. How much easier this is than to present a fair and balanced statement. Moreover, he deals in unqualified generalizations. To say, in a Catholic journal, that Ireland is a vacuum of national purpose is nearly as spine-chilling as to say she has lost the faith.

Are there no stirrings at all? Has Mr. MacEoin never heard of Prime Minister Sean Lemass, who says little to the people about old-style republican patriotism and much about hard work? Why not mention that the censorship board now adheres much more

closely to the standards laid down in the Act than formerly? Did Mr. MacEoin hear of the numerous drama groups in rural areas and the festivals they hold? What, too, of *Tuairim*, a group of young people interested in public affairs?

There are other examples. Ireland has many failings, but people are aware of them. Changes are coming in politics, economics, relations between priests and people. Mr. MacEoin has reported one side of the story and many of his comments are piercingly true. But there is another side.

MYLES MCSWINEY

Palo Alto, Calif.

TO THE EDITOR: The author of "Ireland: Vacuum of National Purpose" has certainly laid bare some of the shortcomings of that country. But I think he failed to appreciate the real cause of the so-called vacuum. His judgment on the moral condition of the country is, alas, false.

He says the Irish lack a Christian philosophy of work. The "poor in spirit," however, are hardly likely to erect organizations that manipulate the destinies of other men. The "meek" shall eventually possess the land, but they would be unlikely to succeed as high-pressure salesmen. The "merciful" would not be expected to build cartels and monopolies that destroy or impoverish their neighbors. The Irish philosophy is surely nearer to the true concept of Christianity in these respects than that of any other race. His work may not be perfect, but it suffices for the needs of the day.

We must face the fact that the Catholic philosophy of life does not demand that we strive to be leaders in industry or the professions, but rather that we love God and our neighbors as ourselves. This happens in Ireland.

ST. CLAIR DUFFY, M.D.

Montreal, Canada

TO THE EDITOR: I consider Gary MacEoin's article a shocking and scandalous indictment of the Irish Church and people. I believe you have a moral obligation to correct the impression created by it.

As an Irishman who emigrated in 1958, I can assure you that Mr. MacEoin could hardly be further from the truth in his opinion. Any person who

has lived in Ireland during the past twelve years will realize that the country's problem is not moral but economic. Modern production methods demand large consumer markets. Ireland is partitioned into two states and has a total population of only four million. Under these circumstances modern methods will result in overproduction, while the lack of them makes it difficult to compete with outside producers. What Mr. MacEoin presents as evidence of mediocrity and moral decadence is, in fact, the expression of an ever-present urge to make up, by human endeavor, for the lack of technical equipment. It is not difficult to recognize this problem; finding a solution is quite another matter. However, there is no vacuum, moral or economic, in the minds of the Irish people.

PETER GRAY

Lafayette, Ind.

TO THE EDITOR: Gary MacEoin's disappointment with present-day Ireland reminds me of the bitter feelings of a jilted lover. His criticisms seem to be healthy but overworked.

In particular, one wonders whether the relaxed approach to work which he finds deplorable may not in fact be a



partial solution to the rapidly increasing incidence of cardiovascular disease in this country. The compelling need to crowd more activities into a smaller span of time leads to the inner tensions which so often kill. One humorist observed that in America the good die young while the very good become vice presidents of the bank and expire of heart attacks at 45. Mr. MacEoin should not be too discomfited that the Irishman toils less unrelentingly than the German or the Yank. Perhaps his eye is on more lasting goals?

Mr. MacEoin is to be congratulated on his courage in pointing up the anti-clerical feeling among the devout. Its roots should be more deeply explored. Research into the causes of any illness seems imperative and calls for letting the chips fall where they will.

All this brings one naturally to a final comment—a shared repugnance for the censorship Mr. MacEoin mentions. Any human organization (and the Church as an organization is both human and divine), when it develops amid dangers, tends to seek protection at almost any cost. Armor once donned may not be shed when the danger is past. Censorship, like wartime restrictions, needs badly to be re-examined periodically. Failure to do so can result in a "security state" which numbs freedom and smothers initiative.

JAMES J. BULGER, M.D.

Great Falls, Mont.

TO THE EDITOR: I rejoice in the wide agreement with my thesis: acceptance of mediocrity, frustrated idealism of youth, bureaucracy of government, static quality of ecclesiasticism, abuse of privilege by censors, autocracy of some of the clergy, to repeat the *Muintir na Tire* secretary's litany.

The accuracy of certain statements was questioned. I reaffirm my knowledge of the facts I present. Perhaps I may also stress my opportunities to observe them. From 1933 to 1944 I worked as reporter and leader writer on Dublin dailies. At various times during those years I served as Irish correspondent of the London *Catholic Herald* and various international news agencies. I contributed to (I believe) every issue of the Dublin Catholic weekly *Standard* from 1938 through 1944, and acted as editor-in-chief on every occasion on which the editor was absent. I spent six months in Ireland in 1947, and traveled extensively throughout the country again in 1953, 1955 and 1959, for three or more weeks on each occasion.

The suggestion that things have changed enormously in 14 years intrigues me. I wish I could accept it. The United States, a young country, is characterized by socio-economic flexibility and rapid adaptability (though this is lessening each year). Centuries-old Europe resists change. It took the cataclysm of World War II to produce the Coal-Steel Community, the Common Market, economic integration. Ireland remains outside these, and its rates of postwar growth, capital formation, increased total output and increased output per worker lag. It is like the underdeveloped countries vis-à-vis the de-

veloped. Both groups are advancing, but the latter at a more rapid tempo, increasing the disparity. Only in Ireland's case, the relative stagnation of the economy is obscured by "invisible" exports, including children.

No exact figures exist for emigrants' remittances and tourist expenditures. But even accepting official guesstimates, they represent about nine per cent of national income, or almost a third of the total national income derived from agriculture. They amount to six times the annual average Government spending (1952-57) on farm and farming improvement, and three times the revenue from external assets (built up in the distant past and steadily declining).

I disagree that in Ireland censorship is a state matter only. My reasons were presented in great detail in the *Standard* in the early Nineteen Forties. The statements in my article reflect the situation in 1959. But even if a state mat-

ter only, it is a proper subject for comment if (in Dr. Bulger's words) it numbs freedom and smothers initiative.

Ireland's basic problem is not lack of capital. Liberal grants and loans are available to new industry. The percentage of the assets of Irish commercial banks invested outside the state is several times higher than that invested within it. What is lacking is know-how, plus what I have called a Christian philosophy of work: a pride of achievement, a concept of vocation, an aspiration after perfection.

Criticism of the absence of a list of remedies results, I believe, from a misunderstanding. The writer's function is to observe the facts, to state them, and to make them intelligible. He creates awareness, leading to reflection, discussion and action. I do, indeed, have ideas for discussion. The first is intended for Americans with Irish ties. I should like to see them do something

for the Irish similar to what the U. S. Government is doing globally, namely, to bring young Irish people, priests, nuns, professionals and technicians, to work here in their respective offices and professions for a year or two. The cost would be minimal, for each trainee would maintain himself by his work.

My next suggestion is for the Irish at home. I think they need urgently a basic re-valuation of the education system—administrative (to break the central Government's strangle hold), technical (to adapt to present and anticipated realities) and moral. This last is the most important. As humans, children must be educated for responsible adulthood. As citizens, they must be educated for society. As Catholics (the overwhelming majority), they must be educated to understand and to live their religion.

GARY MACEOIN

New York, N. Y.

#### REPORT FROM BRITAIN

## Binge and Hangover?

A so-called "proletarian" novel from England, by Alan Sillitoe, who named his work *Saturday Night and Sunday Morning* (Knopf), was characterized by one American reviewer as "grim without being significant." Mr. Sillitoe's hero, Arthur Seaton, is a young British lathe operator whose life can be described as that of a hard-drinking billy goat. The title of this novel means "binge and hangover," and Seaton is a joyless little character for whom life is one long Saturday night. "Me," he says, "I couldn't care less if the world did blow up tomorrow, as long as I'm blown up with it."

What interested us about the book was the remark of a reviewer in the *New York Times*, who said that author Alan Sillitoe "has caught much of the mood of the present-day working class in England—its half-conscious spirit of rebellion, its exploitive laziness and non-cooperation, its uneasy respect for law and order, its secret sympathy for the clever rogue and the army deserter, its sense of a distant, vague 'they' who run its life so that you can never win."

We asked our two corresponding editors in London for their comments on whether Arthur Seaton is typical of the British working class of today. Fr. Paul Crane and Fr. Joseph Christie, both stationed at the Jesuits' Farm Street Church in London, sent the following verdicts.

EDITOR.

FOR THE PAST YEAR or two Britain's workers have been told that they have never had it so good. Most of them are inclined to believe it. They remain content with the substance of postwar prosperity and with its form. In contemporary working-class Britain, only wishful thinking would discern significant signs of revolt against the present extent of state paternalism. One can wish it were otherwise; that, in an increasingly materialistic age, some would be found to stand out against the present collectivist drift, the tendency to impose sameness on all. But it is not so. Britain's workers are without such champions. There are in their ranks no angry young men. By contrast, their gregariousness encourages them to find refuge in uniformity. The tendency towards sameness is accepted. Men strive to be one of the crowd. Particularly among Britain's younger workers, the frustrated individualist would be a rarity. As a type he would be unrepresentative and unappreciated; as a leader unacceptable. Any exceptional assertion of his individuality would be foreign to his nature: it would place him outside the crowd.

Against this background, I would rule out at once one possible interpretation of the motive forces behind Alan Sillitoe's hero in *Saturday Night and Sunday Morning*. It is that which sees young Arthur Seaton



as an angry young man with no place to go; one in whom incipient radicalism has been made purposeless by postwar prosperity; who turns, in consequence, to find in women and drink an outlet for his frustrated ego. The kind of carry-on which they provide presents him with countless opportunities for placing himself outside the cushioned and uniform prosperity of his proletarian surroundings.

#### AN UNREAL BRITON

THIS interpretation is strained, too far-fetched to ring true. Alan Sillitoe's hero is shallow. He is shrewd, certainly, but there is no depth to his character. Yet a man needs depth to feel frustration and react against it. Moreover, in the context of the gregarious instincts of his class, Arthur Seaton's amoral opportunism is much better understood in terms of a pathetic desire to be one of the crowd than to stand away from it. And a materialistic age brings low moral standards. In striving so viciously for his crude equivalent of wine, women and song, is not Seaton a true representative of his generation and his class? Are his actions not typical of young, working-class Britain today?

The author's picture is overdrawn. He is particularly wrong on the question of drunkenness. A recent survey of teen-age habits confirms common experience. Less than 40 per cent of teen-age boys in Britain take an alcoholic drink as often as once a week. Only 10 per cent of the girls do the same. Of the total annual spending of teen-age boys and girls, 14 per cent goes for drink and tobacco. Yet the age-spread covered by the term takes in Arthur Seaton's 22 years. His weekend drinking, as portrayed in the book, is certainly quite untypical of his class. To a lesser extent, the same can be said of his sexual adventures. Promiscuity has been on the increase for some years in Britain, and young workers certainly are no strangers to it. But it is a far call from their misbehavior to Arthur Seaton's deceitful and callous adultery, the stock in trade of his weekends. If Sillitoe sees his hero as representative of working-class life in contemporary Britain, his picture, in these two respects, is overdrawn to the point of crude unreality.

What is left? The usual dreary picture of unrelieved coarseness which, for some reason or other, is described today as realistic writing.

PAUL CRANE

...

FATHER CRANE is, of course, rightly skeptical about taking this book as representative of the British working classes. At the moment it is very difficult to know just what the working classes are. Gradually the old pre-war depressed areas have disappeared in the birth of new housing estates, and with them has gone much of what used to be called the solidarity of the working class. In a sense old-fashioned politics have been housed out of existence.

It has always been a marked characteristic of the British that they tend to imitate the social customs of the class above them. Working-class families moving from a slum clearance area quickly take on the manners

and outlook of the middle class. In fact, the stress on the Marxist theory of the class war has been dropped. It is not only that social improvement has made the theory look silly; there is—and this is more important—no great desire on the part of the re-housed proletarian to be identified with what he has gladly left behind. The use by the Labor party of the slogan "Ask your Dad" was a recognition that old resentments had died in the hearts of the new generation.

Re-housing is not the only factor at work in breaking up the old-fashioned solid proletarian front. The new education schemes of the immediate postwar era have had the effect of introducing variety of opportunity into areas and families where formerly uniformity would have been the rule. With brains any youth in Britain can go free to the end of a university course. A remarkably high percentage of undergraduates at Oxford and Cambridge come from homes where a generation ago a university education would not have been considered possible. This means that the social structure is subject to continuous change and that almost any pattern is open to the disrupting effect of opportunity.

#### THE BOURGEOIS PROLETARIAN

Those youths who work in factories are better off than their fellows ever have been before in Great Britain; this is a phenomenon which shows itself forth in a marked increase in vitality. Factory workers dress very often in an unusual style, not only because they can afford to, but because they have an individuality to express. Second- and third-generation middle-class families suffer from traditional inhibitions where dress and leisure are concerned. There is in such groups a greater consciousness of what ought to be done. The newly emerging factory-worker groups have little consciousness of what ought to be done, because they have severed their roots with the past and are unfamiliar with the taboos of the middle class. There can be no doubt that they manifest enormous independence and vitality to such an extent that their music and speech often become the currency of the middle and upper middle classes. At the same time it remains very difficult to draw dividing lines between one section and another. The general picture resembles the American scene much more closely than was the case before the war. It seems to the outsider that class consciousness as such is not a common characteristic of the North American people and that this happy sense of being a national rather than the unprivileged member of a section within the nation is gaining ground fast in Britain.

As for the immorality, drunkenness and general skulduggery which Mr. Sillitoe describes, this is anybody's guess. Father Crane has shown that the people he speaks of do not drink a great deal. It is doubtful that their general level of conduct does more than reflect the universal decline which is a feature of the West at the present moment. Their lives are without epic excitements, and Mr. Sillitoe has had to turn to Studs Lonigan and Augie March for the inspiration necessary to add spice to an otherwise unconvincing narrative.

JOSEPH CHRISTIE, S.J.

# BOOKS

## Book Gripe to Start the New Year

The period of good will toward men is hardly the time to get into the doldrums about the condition of literature in the United States. But frankly we are in a bad way, not merely because poorly written, pretentious, "epoch-making" books are coming off the presses, but mainly because few critics or reviewers will nail such books for what they really are.

As I have often enough remarked in these AMERICA book pages, British critics do a far better job than we do in seeing through the promotional build-up that books get from the latest advertising techniques. The "sell," whether hard, soft or subliminal, doesn't seem to sway the Britons as much as it (perhaps subconsciously) colors the criticism of American reviewers. What U. S. critic, for instance, would have said this about Robert Penn Warren's recent *The Cave* (c.f. Am., 9/5/59, p. 676)? John Davenport, writing in the London *Observer*, started his review thus:

A dread disease overtakes many American novelists in middle age, and it usually attacks the best ones. It is believed that it was originally introduced from Mississippi, but its origins are obscure. The symptoms include logorrhea, distention of the material, with elephantiasis of the form, followed by delusions of philosophic grandeur. The action of the syntax is impaired, and pornography is sometimes present. The prognosis is poor, successive books showing the same symptoms in an intensified form, occasionally accompanied by the Nobel Prize. The reader is often infected, the disease in its primary stages resembling *encephalitis lethargica* with yawns, inability to retain interest and general apathy.

This brave verdict most certainly applies to three books that are attracting lots of American attention—they are on various best-seller lists and are undoubtedly tapped for the real mazuma in the form of pocketbook reissues and film versions. The books are *Hawaii*, by James Michener (Random House, 937p. \$6.95); *The Mansion*, by William Faulkner (436p. \$4.75); and *Gemini*, by William Kelley (Doubleday, 478p. \$4.50).

Each of these three books suffers from elephantiasis, but Michener's opus is the most inflated. It is a chronicle—

not a novel—of the development of the Hawaiian islands. A "prose-poetry" introduction gives us a glimpse of the coral reefs struggling in agony to become real islands, the seething seas seeking the soothing stretches of sandy sea-strands (if that sounds corny, read the original); the waves of cultures—American Protestant missionary, Chinese, Japanese, U. S. military—wash the shores of the delectable islands. And at the end, we are left with the conclusion we might have expected from the start: the cultural history of any complex people cannot be made clear in the framework of a "novel."

Michener's "epic" manifests lots of spadework. Family trees and the like sprout in profusion in these pages; but there is one detail that escapes the author. How is it that there is only one small reference to the work of the Catholic Church in the islands—a reference to Fr. Damien, who said, with blanched face and trembling voice, as he landed to work with the lepers, "Here I am"?

They are bold critics who will say anything adverse about Faulkner's work. He certainly toils in a field of large creative imagination, but his *The Mansion* seems to herald the end of this strain of his talent. In this novel we come to the end of the dismal destiny of the Snopes family. In his usual involuted style, Faulkner has something to say: it really amounts to a sort of dumb, inarticulate protestation of the dignity of man against the forces of the land and of mechanization, against the "they" who rule the universe. More and more Faulkner reminds me of Thomas Hardy—some sort of fate, he seems to say, is arbiter of our destiny. Who or what that destiny is has escaped Faulkner thus far. He is, therefore, a novelist who ought to be read by those interested in the direction of the American novel; he is not one to be read for the pleasure we usually attach to reading.

The only reason for mentioning Mr. Kelley's *Gemini* is the fact that it has appeared on some best-seller lists, and had been touted in some circles as a "Catholic" novel. It's the story (some-what autobiographical?) of a young man who enters a seminary of the Order of Saint Titan (may I say that one tip-off on the whole story is that they are

called "the Titans"?). Our hero, who has had plenty of sexual experiences before he gets religion, has no inhibitions about recounting them to his fellow seminarians.

In fact, he lives a seminarian's life like none I have ever heard of. He is so intellectually superior to his fellows that he reads Kafka, Heidegger, Tillich and Sartre, after having digested Aquinas and Suarez. He is an intellectual fake—which "the Titans," presumably, countenance. I must admit that this incredible story is well written; the crux is that it is well written about an impossible situation. If the author insists that it is possible, because he lived it through, I still say his book is not true to life in a seminary. The final sentence may give the (non) reader the cynical tone of the whole book: "... I know something now that many don't know, and that is that the lowest a man can fall is to his knees."

The British critic will no doubt agree with me when and if he gets around to reviewing these three books. They total some 2,000 pages; but I would not feel impelled to reread a single one of them.

HAROLD C. GARDINER

## Hats in the Ring

### CANDIDATES, 1960

Ed. by Eric Severeid. Basic Books. 369p. \$4.95

Eleven of the nation's most astute political reporters have collaborated here to give us "profiles" of Presidential candidates Rockefeller, Nixon, Humphrey, Kennedy, Symington, Lyndon Johnson and others, including some "dark horses." Indeed some of them are not mere "profiles," but full-length portraits which don't hesitate to "show the warts."

Up to a decade or so ago, the average voter had little if any voice in the nomination of Presidential candidates. They were selected by conventions dominated by the political leaders of both parties. The importance of the individual voter was not recognized until Election Day, when, in effect, he was limited to a choice of one political party. Since that time, the technique of political opinion polls has been initiated and conducted by professional poll-takers; but they have lost whatever questionable validity they once had, and are now wishful-thinking and guessing games.

Shrewd politicians can't afford to guess. They now conduct their own opinion polls through well-organized local organizations. In this age of radio,

TV and the graphic arts, they are likely to get a more accurate appraisal of what "the man in the street" really feels and thinks.

A clever manager for a hopeful nominee will, therefore, exhibit his favorite in all media as often as possible, and in as favorable a light as possible under the penetrating TV eye.

Since women voters now outnumber men, the domestic side of a potential candidate's life will be emphasized. A photogenic spouse, comely daughters or handsome sons and, of course, a domestic pet or two, are desirable assets. Voters of both sexes today, however, who are viewing the startling possibilities of continuing crises abroad and economic upsets at home, now demand more than a pleasing stage presence, charm, distinction and good looks.

The vast TV and radio audiences, and particularly the many political press panels and forums which potential candidates cannot possibly evade, make it necessary for them to expose their opinions to intelligent listeners. Deceptions and evasions are not easily overlooked on that stage. The voter's appraisal is thus first-hand, and sensible political leaders are learning to discover it early from the voters. Eric Sevareid's contribution, "The Ideal Candidate," is a specification that political leaders should long ponder.

The book saves the reader the coolie-like exertion of searching the record of the hopeful nominee to check his statements and opinions while he was "on the air." It thus augments the possibility of an intelligent evaluation of

the candidate's honesty and worth. It is also a convenient handbook on American political history in our time.

To be sure, one or two of the collaborating authors have departed occasionally from mere factual reporting, and have indulged in some editorializing. On the whole, the book has immense value at this time, and will enable thoughtful voters to form a judgment *before* the conventions, and to make that judgment known to the political leaders who will do the nominating there. They are not likely to ignore it.

GREY LESLIE

## The Supreme Law

### LOVE OR CONSTRAINT?

By Marc Oraison. Kenedy. 172p. \$3.75

Abbé Marc Oraison, D.D., M.D. and parish priest, has appropriately given us a book which is equally theological, psychiatric and pastoral. His viewpoint represents, in fact, an intersection between two lines of distinctively 20th-century thought in psychology and theology.

In psychology, he stresses the concept of dynamic development. Its classic expression is Freud's account of critical stages in childhood which darkly foreshadow, and whose concrete circumstances drastically affect, adult behavior. While this doctrine has been widely challenged, tested and modified since Freud, and has still achieved no unanimous formulation, the importance and validity of its substantial insight are generally admitted.

On its theological side, the book strongly sympathizes with the disquiet of many theologians over current perspectives in moral theology and their reflection in the thinking of Catholics. This is expressed largely as objections to what many consider a gross overemphasis on legalism and casuistry, detracting, however unwittingly, from the supremacy in Christian morals of Christ's law of selfless charity. Some of these complaints have been called exaggerated and inopportune, but few would maintain that they are entirely baseless.

The originality of Abbé Oraison's work is an attempt to interrelate these two issues in the interests of religious education. Thus, he sees the Christian life in charity as fulfillment through grace of the mature culmination of psychological development. Contrariwise, in the alternative morality of a narrow legalism and categorical imperative is found the adult expression of a development retarded at the emotional level of infantile narcissism, and committed to petty and stultifying self-regard. The terms of the title, "love" and "constraint," correspond to "the morality of Christ" and "the morality of the superego."

This theoretical groundwork occupies the greater part of the book; the remaining portion presents, in a regrettably random fashion, Abbé Oraison's practical conclusions. These are addressed as recommendations to religious educators of children, especially to parents. Parents bring their children to a knowledge of God both by what they say and by what they are. In the former respect, Abbé Oraison's chief appeal is for simple honesty, for a resolute abandonment of religious fictions concocted for the sake of children, and whose absurdity, when it is finally revealed, can do subtle and grave damage to religious development. But parents are also their children's first and strongest symbols of divinity, and the way in which they bestow their love and their justice has an effect that can be glorious or tragic for God's meaning in the lives of their children. No one who has dealt intimately and alertly with the religious problems of adolescents can be unaware of the terrible importance of this fact.

Despite some overstatement and disproportion, Abbé Oraison has very important things to say. Enough if he leads us to share more fully St. Paul's commiseration for the children of God, who still "have in Christ many teachers, but not many fathers."

JAMES GAFFNEY, SJ



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America • JANUARY 9, 1960

## THEATRE

**FIVE FINGER EXERCISE**, by Peter Shaffer, was produced in London in July, 1958, and it is still running there. The play, now at The Music Box in New York, is not likely to duplicate its London success here, though not for lack of merit. An obviously Freudian drama, *Five Finger Exercise* is a slow unveiling of hidden, incestuous desires that eventually erupt in a tragic situation. Mr. Shaffer's writing and John Gielgud's direction handle the fetid material with maturity, circumspection and taste. The New York audience, however, prefers to be hit between the eyes by a Tennessee Williams' lurid style and an Elia Kazan's explosive direction.

The characters are members of an ostensibly normal English family, and there is a young German tutor for the teen-age daughter. Father is a wealthy manufacturer, and his most conspicuous vice is pride in his self-made success.

His young daughter is a rather intelligent lass, a bit mischievous, perhaps, but essentially wholesome. Mother and son, however, are on the neurotic side; she harbors pretensions of "culture," and he, a freshman at Cambridge, is a sophisticated brat. The German tutor is an idealist blessed with humility, and the drama ends on a note that suggests it is his presence in the house that purges the family of its hidden menace.

Frederick Brisson and The Playwrights' Company are the producers, and the appropriate setting was designed by Oliver Smith. The billing gives Tharon Musser credit for the lighting.

Jessica Tandy has been a fixture of the New York stage so long that we usually have to be reminded that she was born in London and had earned success in the English theatre before her debut in an American play. We expect a fine performance of Miss Tandy in any role she assumes, and her portrayal of the neurotic wife in *Five Finger Exercise* is one of her finest. The rest of the cast, headed by Roland Culver, are the performers who made the play a London hit, and it is easy to

understand why. Their beautifully synchronized performance is a joy to behold.

The Playwrights' Company, which earlier in the season was an accomplice in producing the salacious *Chéri*, has atoned for the error by having a hand in this production at The Music Box.

**SILENT NIGHT, LONELY NIGHT.** In presenting the current play at the Morosco, The Playwrights' Company has practically erased the indulgence gained by participating in the importation of *Five Finger Exercise* from Britain. Robert Anderson, the author, also wrote *All Summer Long*, a rather thoughtful play that was not a conspicuous success. His earlier *Tea and Sympathy*, a defense of adultery, was a smashing Broadway hit. In his new play the adulterers meet on equal terms.

The scene is a country hotel in New England, where a man and a woman occupy adjoining rooms. The man has a wife in the mental ward of a hospital up the hill, and the woman has a son in the infirmary of the prep school, presumably down the hill. It is Christmas eve, and both are lonely in their vigils. Their loneliness is ameliorated by a prolonged, intellectual flirtation that leads to consummation in illicit embrace. Sex, Mr. Anderson seems to think, is a catalyst that dissolves all human problems.

The man, a spiritual vagabond, is persuasively portrayed by Henry Fonda and the woman is skillfully etched by Barbara Bel Geddes. Jo Mielziner designed the scenery, and Peter Glenville directed. It is regrettable that so much first-rate talent has been spent on a trashy play.

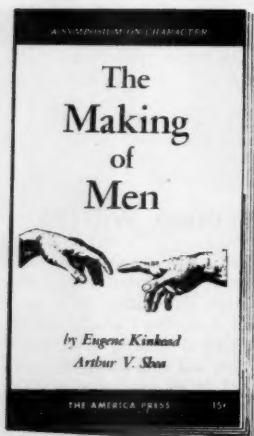
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## FILMS

**SUDDENLY LAST SUMMER** (Columbia). Tennessee Williams' pervasive and perhaps perverse vision of evil and of man's capacity to destroy his fellow human beings and himself has never been much more graphically and powerfully conveyed than in this screen version of a play of his, first produced off-Broadway. Under the circumstances it is not surprising that the movie has elicited a bewildering gamut of responses. Originally denied a seal by the Production Code Administration, it was later approved, with a few minor deletions, by the industry representa-

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tives who make up the Code Admini-  
stration's Review Board. This latter ac-  
tion seems ill-advised, because the film  
certainly violates the code provision  
forbidding the screen treatment of "sex  
perversion or any inference of it." It is  
beside the point that the Review Board  
may with justice feel that this is a bad  
law. An organization which does not  
abide by its own rules until they are  
duly amended or repealed is heading  
for trouble.

Even so, the Review Board's reluc-  
tance to reject the film is understand-  
able. The Legion of Decency, which,  
unlike the Code, was not hampered by  
legalistic considerations in evaluating  
the picture, placed it in its Special  
Classification, explicitly stating that it  
is moral in theme and treatment. At  
the same time, the Legion raised seri-  
ous question of its suitability for the  
predominantly youthful mass audience  
which, under the present system of  
movie distribution in this country, it is  
sure to reach.

It remained for the critics, however,  
to express the widest divergences of  
opinion on the picture. With refer-  
ence only to the secular newspapers and  
magazines, the viewpoints ranged from  
enthusiastic total approbation to out-  
raged rejection on every conceivable  
moral and artistic count.

In form, the film that has stirred up  
this storm of controversy is a psychiatric  
detective story. A wealthy young  
Southern dilettante has met death "sud-  
denly last summer" while on a tour of  
Europe. The young man's death, or the  
mysterious and horrifying circum-  
stances surrounding it, have caused his  
cousin (Elizabeth Taylor), who was  
accompanying him, to become mentally  
deranged. To perpetuate the youth's  
memory his weird and doting mother  
(Katherine Hepburn) offers to build a  
much-needed new set of psychiatric fa-  
cilities for the local insane asylum, her  
only condition being that a lobotomy  
(an operation designed to placate the  
hopelessly and violently insane) be per-  
formed on her niece. The hospital  
superintendent (Albert Dekker), con-  
fronted with ample evidence that the  
girl is a violent psychotic, is tempted.  
Prompted by both pity and greed, the  
girl's flighty mother (Mercedes Mc-  
Cambridge) and brother (Gary Ray-  
mond) are willing to grant the neces-  
sary permission. But the young neuro-  
surgeon (Montgomery Clift) becomes  
convinced that the aunt is not acting  
out of altruism and that the girl is not  
as crazy as she seems. Using the over-  
worked dramatic device of hypnosis  
and a truth serum injection, he elicits

the whole shocking story of what hap-  
pened last summer, in the process cur-  
ing the heroine and bringing the aunt's  
covert insanity into the open.

Sebastian Venable, it seems, was a  
pervert who used a pretty woman,  
originally his mother and on the final  
trip his at first unsuspecting cousin, as  
bait to attract his victims. Furthermore,  
he was some species of sadist whose  
paramount belief was that men were  
put on earth to devour one another.  
With poetic justice his vices brought  
about his end when a group of street  
urchins, his latest victims, turned on  
him and literally or symbolically deu-  
voured him.

As far as I am concerned, the picture  
builds skillfully, inexorably and believ-  
ably to just such a horrible revelation.  
The trouble is that where the story as  
a whole makes sense on a realistic level,  
with added layers of poetry, fantasy and  
symbolism, Sebastian himself and his  
gruesome final disposition make neither  
realistic nor symbolic sense. This is a  
serious flaw in a story which dredges  
up such profound and perverse human  
emotions. Nevertheless I belong to the  
school of thought that found much to

admire both in the film's execution and  
in Williams' evident groping for the  
truths that give life its meaning. [L of  
D: Separate Classification]

JOURNEY TO THE CENTER OF  
THE EARTH (20 Century-Fox). I  
strongly suspect, although I never read  
the book, that there are a number of  
things in this movie that are not to be  
found in the nearly 100-year-old sci-  
ence-fiction classic by Jules Verne on  
which it is based. For example, the dis-  
concerting tendency of the expedition's  
junior member to break into song at  
odd moments is almost certainly a  
screen embellishment, introduced be-  
cause the part is played by Pat Boone.

I also doubt that the roster for  
Verne's epic speleological journey in-  
cluded a beautiful woman (Arlene  
Dahl) or a duck named Gertrude.  
Moreover, some of the adventures of the  
expedition en route, such as its encoun-  
ter with a couple of oversized, flesh-  
eating, prehistoric lizards, seem suspi-  
ciously like interpolations derived from  
the contemporary school of horror sci-  
ence-fiction.

On the other hand, I understand

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that the Verne original does contain the portions of the plot that seem least credible on the screen, namely, the homicidal stratagems of a mad scientist-count (Thayer David), who is determined to prevent the adventurous heroes (and heroine) from reaching their goal, and the final ejection of the party back to the earth's surface on the thrust of an active volcano.

The picture, in other words, is something of a hodgepodge rather than a model of artistic unity. It should also be said that it is a very entertaining and skillfully worked hodgepodge.

Though they really do not belong, Boone and Miss Dahl handle their roles well and seldom seem obtrusive. As the single- and absent-minded scientist, James Mason strikes an authentic Jules Verne note; he is aided and abetted by some equally authentic Scottish period settings in which the actors are deployed before they proceed underground. And the film's conception of the actual journey to the center of the earth—photographed in color and CinemaScope in Carlsbad Caverns, New Mexico, and on fabulous, studio-reproduced sets—has enough dramatic excitement, visual beauty and variety to intrigue armchair adventurers of all ages. [L of D: A-I]

L'I'L ABNER (*Paramount*) struck me as an appalling movie on several counts. Because it is a stagy and unimaginative screen treatment of a Broadway musical, for example. Or because its hillbilly humor and whole plot conception are so uniformly vulgar. Its worst offense, however, is that, under the pretense of satirizing this country's adolescent and unwholesome preoccupation with sex, it actually panders to it. [L of D: B]

MOIRA WALSH



Jazz is moving into the Nineteen Sixties with a more clear-cut sense of direction than it has had in many years. Or possibly it would be more accurate to say that, in some areas of jazz, a clear-cut sense of direction is available to those who wish to make use of it.

The past decade has largely been a confused jumble of frustrated fumbblings in a variety of directions—toward the safety and acceptability of European musical roots, toward the commercial potentials of Broadway show-scores or television backgrounds, toward the

wild, often choked extremes of over-virtuosic hard bop. Looking back, only two positive, firm developments have emerged: the steady growth of the modern jazz quartet into a soundly based and completely individual jazz group, and a return to the basic well of jazz, the blues, as represented by the explorations of the "funky" school of jazz musicians.

The last time jazz was moving in well-defined directions was in the 'Forties. But the situation then was not a healthy one, for there were only two directions in which the jazz musician could go (or felt he could go)—down the bop road or with the traditional jazz revival. Between these two extremes there was nothing.

For jazz in the 'Sixties there is a much more varied horizon. The problem of the association between jazz and the European concept of formal composition, which has been gnawing at the jazz world since the end of the last war, appears to be on the verge of a rational resolution. The argument which has revolved around most efforts to mix the two has not been whether the result was good music—or good anything. The point at issue has usually been: Is this jazz or isn't it?

Gunther Schuller is a musician closely familiar with both sides of this fence: he is a French hornist and composer in the longhair world and a performer and highly perceptive commentator in the jazz world. He has suggested that many of the more recent compositions in this vein—such as works by George Russell, Harold Shapero, Charlie Mingus, Milton Babbitt and Schuller himself, which all can be heard on *Modern Jazz Concert* (Columbia WL 127)—represent a new, emergent third force in music that is neither jazz nor longhair and that should be listened to and evaluated on its own merits. This reasonable approach offers more than an end to past quibbling about jazzness or non-jazzness.

Another element of confusion that has colored jazz in the 'Fifties has been the introduction to jazz of instruments not associated with it in the past. While it is true that many, if not most, of these instruments are extremely useful in adding color and accents to a jazz ensemble, when they are used as solo instruments it becomes apparent why they have not been part of jazz before—they are not suitable. More efforts have been made to play jazz on the flute than on any other "odd" instrument, but with notoriously little success.

As we move into the 'Sixties, how-

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ever, it seems possible that Herbie Mann, the only jazz musician who has chosen the flute as his primary instrument, has finally found a rational use for this instrument in jazz by using it in the drum-dominated context of music derived from African forms. In this atmosphere, the jazz flute achieves a validity that it has never had before.

Among the certainties about jazz in the 'Sixties there is one which cannot be anticipated with pleasure. This will surely be the last decade in which we will be able to hear those veterans who came out of New Orleans when jazz was still in its formative stage—Kid Ory, George Lewis, Louis Armstrong and the handful of others who form our last tie with those early days. The relatively clumsy efforts of the jazz revivalists of the 'Forties do not encourage one to think that younger musicians will be able to keep alive the style of the veterans. And yet it is impossible to believe that there will not be, sometime, a new, younger generation to carry it on in creative fashion. JOHN S. WILSON

## THE WORD

*Lord Jesus Christ, by being subject to Mary and to Joseph You have sanctified family life with untold virtue. Enable us, with the help of both Mary and Joseph, to learn from the example of Your holy family and to share with them their everlasting happiness (Prayer of the Mass for the Feast of the Holy Family).*

Once again the celibate priest, who has no family, undertakes to write about the family. There is no contradiction involved, of course. The old Fathers of the desert were the best authorities on wealth, and a Trappist monk might well be consulted on the care and feeding of millionaires.

However, the subject we would like to explore at the moment is not so much the family as the priest and the family. What should be the habitual interior attitude of the Catholic priest toward that sacred institution, the family?

To begin with, the priest ought occasionally to remind himself that he came from a family. Not that he is likely to forget the fact; what he must recall is the significance of the fact. There is a sense in which matrimony has priority over holy orders. Marriage is, so to speak, the feeder for the priesthood; no bishop can ordain until he has be-

fore him a legitimate and baptized man as the recipient or subject of the ordination. The point might seem too obvious for mention. Nevertheless, it would be solidly beneficial for both priests and parents to regard that holy establishment, the family, in its undoubted aspect of being the ground—and the only ground—in which the seed of vocation can be sown and cultivated. There ought, nowadays, to be more vocations. And it becomes clearer every minute that the answer to the problem is, in the exact sense, familiar.

For this reason and many others the priest must be sure to cultivate an interior, profound respect for the family. One of the more aggravating characteristics of frequently aggravating human nature is the tendency to belittle what we do not have. The root of the inclination is easily recognized, but a man of any spirituality ought to stand ready both to recognize the root and to prune the practice.

Let the truth be admitted. We priests are and ought to be envious, in the most uncomplicated way, of family life, as we ought to be envious of sainthood or the gift of advanced prayer or any other truly exalted state or privilege or achievement. But the priest must be fair to the family by seeing in it not only joy and privilege, but heavy obligation and the very highest kind of virtue. Oddly, it is the privileged married man who might most often serve as a model of abnegation and unselfishness.

Also, the priest might wisely set himself to emulate that *untold virtue* with which Christ *sanctified family life* and which is still to be seen in high degree, thanks be to God, in the true Christian family of our day. One form of that *untold virtue* is what St. Paul calls *affection*. The quality is not easy to describe, for all the alternative words, like *tenderness*, can be misleading. But the thing is easy to discern; it shows itself by compassion.

The members of a family feel very keenly what seriously concerns any one of them. True, the priest cannot weep with everyone who comes to him in tears. And yet the Church is a family, too, and humanity is a still larger family. I must not be deceived or lulled into thinking that my solitary priestly life is, in the deepest sense, solitary at all. Let me honestly beware of the hardened or hardening heart.

John Donne, a religious man, might have been thinking of the priest when he wrote one of his most quoted lines. For, in so many senses, every bell that tolls tolls for the priest.

VINCENT P. MCCORRY, S.J.